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THE CATHOLIC EDUCATIONAL REVIEW

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Comments on
THE WARD METHOD

AT HOME AND ABROAD

Rt. Rev. Dom Gregorio Sunol, O.S.B., President of the Pontifical Institute of Sacred Music, Rome:

"Through the lips of children, you have rendered to God a pure and perfect praise. You have rendered an immense service to the Church; Gregorian Chant itself has received the charming gift which illumines it with the bright smile of childish voices."

Dom André Mocquereau, O.S.B., Solesmes, France:

"Your book on Gregorian Chant reflects truly and luminously the most exact doctrine of Solesmes."

Dom Joseph Gajard, O.S.B., Choirmaster of St. Pierre de Solesmes, France:

"Essentially a method in the true sense. It is experience—lived and living."

Joseph Bonnet, Concert Organist:

"Few authors have understood so profoundly the soul of the child. I have often had occasion to realize and appreciate the results obtained by this comprehensive musical pedagogy. I was won by the logic, the clarity and the charm of this teaching."

Orate Fratres, Collegeville, Minn.:

"Experience teaches that the tone quality of the child's voice as resulting from the Ward Method is far superior to that resulting from any other method known."

The Catholic Educational Review, Washington, D. C.:

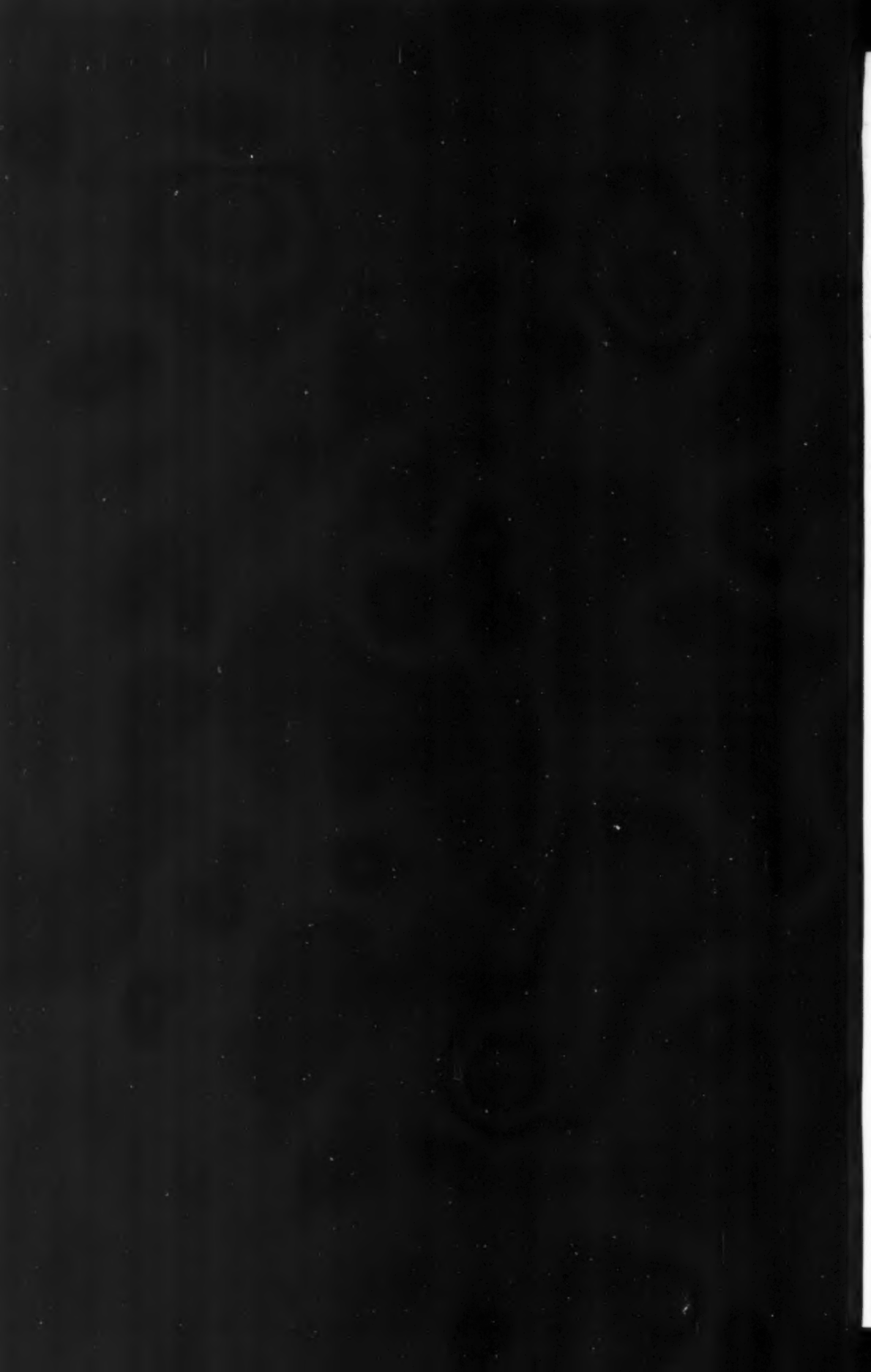
"The author's lofty idealism permeates the entire work. Like a true artist, she seeks to inspire those elements of restraint, of dignity and of purity which are the distinguishing traits of real art."

The Catholic Choirmaster, Philadelphia, Pa.:

"What strikes one particularly is the excellent taste of every song and melody in the book. There is not an item that the finest musician would not delight in playing or singing, yet it is all brought within the capacity of little children."

The Cecilia, Boston, Mass.:

"Truly Mrs. Ward has given the Church a great treasure, has given the little ones an enviable possession, and has given God immeasurable glory."



The Catholic Educational Review

JANUARY, 1944

CUI LUMEN ADEMPITUM*

Most of you who have read the poetry of Whittier will remember Tauler, the preacher, who

“walked, one Autumn day,
Without the walls of Strasburg, by the Rhine,
Pondering the solemn Miracle of Life;

And as he walked he prayed. Even the same
Old prayer with which, for half a score of years,
Morning, and noon, and evening, lip and heart
Had groaned: ‘Have pity upon me, Lord!
Thou seest, while teaching others, I am blind’.”

Tauler, who seemed to be wandering and groping in a starless night, humble because of light denied, sought someone who would guide his paths. Hesitant and uncertain, he prayed for the luminous vision of truth.

Today, as never before in modern times, there is darkness over the earth; and, in this hour of our nation's Gethsemane, we as a people plead like Tauler for wisdom to guide our steps. In a very special way, we as teachers, as men and women responsible for the direction of American education, have reason to be humble. The whole tradition of Western culture has been challenged by an enemy who, living on lies and ruling by force, has sought ruthlessly to enslave personality and destroy the learning that nurtures the flaming passion to be free. We hope “’tis not too late to seek a better world,” but so limited is our perspective, so few are our fixed principles, so lacking are our criteria and sense of values, that the problems of peace and re-

* This paper was read at a meeting of the Connecticut Section of the Classical Association of New England at the Kingswood School, West Hartford, Connecticut, on October 16, 1943.



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construction promise to be even more challenging than those involved in total war.

The plight in which we find ourselves is so complicated that it makes it easy for the speaker or the writer to be discursive. Today, however, it is my intention to limit myself to a few considerations that deal in the first place with certain fundamental weaknesses in American education, and secondly with the outlook for liberal culture.

It will not be difficult to convince this audience that to an astonishing degree the leaders in American education reveal a tragic mental darkness in relation to the great tradition stemming from the Hebrews, from Greece, and Rome and have tended progressively to deny the value of our Judaeo-Christian civilization. As a result of this great denial, we have witnessed in teacher training institutions indifference to liberal education, rejection of the humanities, and devotion to means rather than ends,—to methods rather than goals. Assuming discontinuity rather than continuity in human experience, these schools relish timely information more than timeless wisdom. Unlike Montaigne, they prefer the mind well filled to the mind well formed. Rejecting all absolutes, education in teachers colleges aims at "growth for the sake of further growth," finds its philosophy in instrumentalism, loses any semblance of architectonic quality, and becomes distinguished not only for its formlessness, but its rootlessness, and its lack of unity and coherence.

The legitimate fruit of this philosophy is denial of the value of formative or liberal education and emphasis on training *ad hoc*. It fails to conceive the value of liberative education; hence it is not education for freedom.

In the revolt against tradition, many educators assail the classical languages as "aristocratic," "irrelevant" and "no longer meaningful" in a technological society. Recently influential leaders and agencies like the Educational Policies Commission urged that they be either discontinued or given less emphasis for the duration. Even from a State Department of Education in New England came the wartime suggestion that the study of languages "be completed before the senior year," that less emphasis be given to Ancient History, Medieval History, English History, and Classical English Literature. One may be pardoned

if he points here to the inconsistency of minds that urge instruction on the war and peace aims of the United Nations and at the same time reject those disciplines that reveal our great faiths and freedoms, ideals and aspirations—those things we have lived by, fought for, and died for—and which still stand out, above the confusion of our time, as our peculiar treasure.

Our perspective on this whole matter is clarified if we go back for a moment to antiquity. You will remember that Antigone, perhaps the noblest of all the female characters of Sophocles, refused to identify her will with that of the state and, holding to her rights under the gods, resolved to perform due burial rites for her brother:

Antigone to Ismene:

“I go to bury him;
And good it were, in doing this, to die.
Loved I shall be with him whom I have loved,
Guilty of holiest crime. More time is mine
In which to share the favor of the dead,
Than that of those who live; for I shall rest
Forever, there. But thou, if thus thou please,
Count as dishonored what the gods approve.”

Creon: And didn't thou dare to disobey these laws?

Antigone:

Yes, for it was not Zeus who gave them forth,
Nor Justice, dwelling with the gods below,
Who traced these laws for all the sons of men;
Nor did I deem thy edicts strong enough,
That thou, a mortal man, should'st over-pass
The unwritten laws of God that know not change.
They are not of today nor yesterday,
But live forever, nor can man assign
When first they sprang to being. Not through fear
Of any man's resolve was I prepared
Before the gods to bear the penalty
Of sinning against these.

* * * * *

Creon: Must I then rule for others than myself?

Haemon: That is no State which hangs on one man's will.

If we were to proceed along the lines suggested by those who would displace the great classics of the Western World, we would too closely follow the Nazi pattern of education for death. Wit-

ness the words of our own beloved Horace, who wrote in his ode, "In Praise of Lollius":

Vixere fortes ante Agamemnona
Multi; sed omnes inlacrимabiles
Urgentur ignotique longa
Nocte, carent quia vate sacro.

Perhaps you will recall how long centuries afterwards Alexander Pope in his "Imitations of Horace" paraphrased the theme:

"Vain was the chief's, the sage's pride!
They had no poet, and they died.
In vain they schemed, in vain they bled!
They had no poet, and are dead."

In quite similar vein, Oliver St. John Gogarty, a contemporary Irish poet, repeats the same sentiment:

"A fallen stone,
Or a waste of sands;
And all is known
Of Art-less lands."

Fortunately, there have been in recent months some indications of a reaction in favor of balance in education. Writing in the *New York Times* of August 15 of this year, President Hopkins of Dartmouth gave this warning: "If in our extraordinary aptitude for development of our technical skills the high specialization of our scientific thought is not balanced by some like solicitude for humanistic culture, our civilization will never get beyond efficiency." Statements such as this and the brilliant article, "Bring Back the Liberal Arts," written by Professor E. K. Rand for the June *Atlantic*, are indeed comforting. While they give no assurance of a change of heart in those responsible for our programs of teacher training, they at least give those of us who adhere to the liberal tradition added encouragement as we work for reconstruction in education.

I have referred to "reconstruction in education" and I am glad to have reached that point in my remarks, for it opens the way for a number of suggestions which I should like to present to the members of this Association. They deal with matters which explain in no small degree the present plight of classical studies. They may, upon careful study by you and under effective leader-

ship, yield hope that the lights now somewhat dimmed shall not be extinguished in our schools.

In the first place, groups such as yours might well use all the resources at their command to bring back to the public, professional and lay, a conception of what liberal education really means. You know the classic statements on this subject, but if you wish to consult recent literature, I would recommend four important new books:

"Liberal Education Re-examined," by Greene and others. Harper's.

"Liberal Education," by Mark Van Doren. Holt.

"Education at the Crossroads," by Maritain. Yale.

"Education for Freedom," by Hutchins. Louisiana State University Press.

I cannot forbear quoting from the first of these books, which contains a brilliant chapter by President Wriston of Brown, who brings the aims of liberal education clearly into focus:

"We have emerged from the period between two wars. Once again we are reminded that the great problems of mankind—peace, the pressure of population, health and prosperity, both physical and spiritual—are perpetual. They have a timeless quality. Very little written about 'practical' matters even a few years ago is useful today; an account of a gas engine thirty years old would not serve our current needs. With ideas the picture is different. Plato and Aristotle are long dead, but they are still worth reading. The teachings of Jesus are very old, as we count time, yet in their essential qualities they are as fresh as yesterday. Changes in the economic structure, changes in the political order, changes in our environment—none of these impairs the wisdom which is the fruit of an intelligent mind activated by a warm heart. Liberal education seeks to bring into life greater refinement and greater intensity—to make it more sensitive, to make it more alive.

"Viewed in this light, liberal education finds its full justification in its promotion of an intrinsically valuable experience. It is 'preparation' for life only in the sense that its vital influence is continuous and leads ever on from one experience to others which are even richer. It finds its complete validation in every instance of physical, intellectual, emotional, and spiritual living upon an urbane and significant level. No boundaries of time inhibit it, and it is profoundly relevant to human life under all circumstances."

Secondly, I would urge that your Association do all that it can

to influence the education, selection, and in-service growth of teachers of Greek and Latin. There is, in the main, cause for satisfaction over the certification requirements now effective in Connecticut. Yet I think that most of us will agree that the prospects for instruction in Latin will be greatly improved when the candidate for employment offers not only a rich background in the Latin language and literature and in classical civilization but also an acquaintance with the Greek language. There are understandable reasons why state requirements should not be changed at this time to make Greek necessary for Latin certification. Yet this Association may well emphasize to state educational authorities and to boards of education the desirability (other things being equal) of preferring candidates with some mastery of Greek. What we know but do not teach tends to vitalize and fructify the subjects we do teach. How true this is in the case of the language teacher with rich resources in related tongues!

At this point I should like to say a word about Latin on the junior high school level. Students of Latin in many junior high schools have become less numerous in recent years. As a result, the teacher may have but one or two classes in Latin, and others in two or even three different fields. I know of one teacher who conducts ninth grade classes in Latin, French, English and mathematics. Those who teach three fields are not uncommon, and they frequently do a splendid piece of work. But teachers who are asked to handle unrelated subjects rarely pursue them all with equal enthusiasm. Sometimes Latin is that extra subject which the teacher would prefer not to teach. If this kind of teacher is transferred to a senior high school and is scheduled to teach advanced Latin, the situation is bad indeed. Yet such teachers actually exist. They do not love their subject, they do not read Latin for pleasure, and obviously they are strangers to your Association.

The remedy, of course, does not lie in your hands alone, but conceivably real improvement might come if arrangements were made to assign to the qualified junior high school teacher classes in Latin and in Ancient History. These subjects are so closely connected that the outlook for both would be much happier if both were taught by the enthusiastic classicist. One branch would illumine the other, through both the student would achieve

a more coherent picture of Roman life, and the quality of instruction would tend to improve. To achieve this happy end, the cooperation of the administrator is necessary. His interest in this problem should be sought most earnestly.

Turning for a moment to the in-service growth of teachers of Latin and Greek, I should like to commend a practice followed in the city of Hartford. Thanks to the initiative and professional spirit of our teachers, they have formed a city-wide organization of teachers of the classics. Supplementing departmental units in individual schools, this organization brings all teachers of Latin and Greek together, problems that affect the entire group are discussed, new recordings of Latin writers are listened to, visiting speakers are introduced, an esprit de corps is developed, and constructive recommendations are made in the interest of classical education.

Occasionally members of the Latin Department of a Hartford senior high school confer with the Latin instructors in junior high schools whose pupils later attend that senior school. While only modest beginnings in this direction have been made, the practice gives hope of increasing professional comradeship and understanding and works effectively toward the happier articulation of both levels of instruction.

Thirdly, I should like to comment on the content of the Latin offering. There seems to be increasing agreement that the cause of Latin was not advanced by our adherence for so long a time to four books of Caesar in second year Latin. Many have long felt—I think with justice—that Caesar either in the original or in translation is not a great masterpiece. Without ignoring Caesar entirely, new material has been introduced, sometimes hopefully and occasionally with misgivings. At any rate the introduction of other authors has been in the main salutary; further steps in this direction merit careful study. The interesting material now being made available by the American Classical League and by contemporary scholars facile in Latin can serve as welcome supplementary reading in all four years of the high school Latin.

Fourthly, I should like to be permitted a word about the quality of instruction in Latin. In the last analysis, good instruction in any subject demands that the teacher know his subject, love his pupils, recognize his objectives, and use common sense. In-

struction in Latin, like instruction in any other subject, is ineffective when formalities conquer vitalities, when the work becomes mechanical and perfunctory. It suffers acutely when it is taught for the sake of college entrance examinations rather than for the sake of the student. It is unsuccessful when its values go unperceived, when the ancient view of life goes unrevealed, when no feeling for the language is created, when there is no sense of semantic reference and when students fail to reach the point where they can read and translate Latin of moderate difficulty with a measure of ease and enjoyment. The quality of the translation that is presented will be indicative, to a large degree, of the value of Latin to the individual student.

Reporting on twenty-nine Connecticut high schools evaluated during the school year 1939-40, Mr. Paul D. Collier, State Supervisor of Secondary Education, made the following statement:

"Latin instruction in the majority of high schools varies little in that great emphasis is placed on pronunciation, translation and vocabulary drill. In the better programs, emphasis on English derivatives is found. In one large school a modified program was found for a class of girls preparing to enter the field of nursing. This has been encouraged as a defensible trend. Visiting committees have not looked with favor on modification of Latin courses for lower groups as measured by scholastic aptitude tests, believing that guidance toward other courses more suited to the needs of these pupils is to be desired. Scrapbooks, posters and other illustrative materials of this type, prepared by pupils, have been challenged as 'busy' work of not more than sixth grade level. However, some work dealing with comparative civilizations and requiring research and correlation with other fields for the text material of such scrapbooks was considered by the committees as worthwhile for high school pupils."

The state report does not mention a fact which to most of us is highly disconcerting, namely, that so few students continue Latin beyond grade ten. This means that only for the very few can the cultural and humanistic values of this subject be realized. But none others than ourselves can serve as the spearhead of any movement to insure thoroughness and continuity in Latin training. It is our task and privilege to urge our abler students to continue through Cicero and Virgil. If our own enthusiasm cannot kindle an increased interest on their part, we shall have little hope of aid from others. A Latin line, remembered from a

rhetoric class in college days, emphasizes the necessity of the emotional appeal if one is to be persuasive:

"Si vis me flere, dolendum est primum ipsi tibi."

In the last analysis, it is the inspirational power of the teacher that will perpetuate zealous study of the classics; and it is his capacity for self-analysis that will reveal to him whether or not the values claimed for the classics are being realized in his classroom.

There are numerous other matters on which I should like to dwell, but, lest my remarks be prolonged, I will merely mention a few of them. Since I do not propose at this time to offer solutions to the problems raised, I will merely put them in the form of questions and suggest that they receive the careful study of your Association.

These are the questions—and all of them in my opinion raise issues that have an important bearing on the future of liberal education: Can our teachers colleges hope to graduate able teachers of English if their students have no opportunity to pursue Latin on the college level? What effect is the state requirement of eighteen semester hours in education courses likely to have on the academic background and availability of teachers who attend our best liberal arts colleges? Is educational and vocational guidance in our junior and senior schools really serving the cause of liberal education? To what extent, if any, has the introduction of courses in general language contributed to the happy choice and successful pursuit of a foreign language in grade nine? Are the teachers now conducting courses in general language suitably prepared to justify the giving of courses in that field? What efforts in school and in the community may teachers of the classics wisely put forth in the hope of maintaining a reasonable balance between vocational and liberal education?

The Classical Association of New England is deeply interested, I am sure, in every one of these questions. By virtue of their background and training its members are particularly well equipped to offer answers which will dispel much of the confusion concerning aims and values in liberal education, which, after all, is the surest guarantee that free minds and free institutions shall endure. Cooperation in the solution of the problems raised is one of your pressing obligations to American education.

We have long since been told that it is later than we think. Professor Kotschnig adds the warning that "darkness is closing in on us more than two thousand years after the lamp of civilization was lit in Greece, almost two thousand years after Christ preached the gospel of light and love and charity." The blindness of the irresponsibles in American education to the value of our great tradition has gone far to destroy our sense of a common past and our hope of a common future. We may well repeat the position taken by a Latin master of a generation ago who, after discussing the foundations of European civilization, pointed out that it was "not altogether decent to belong to that civilization, and to share in its benefits, and yet at the same time to deny its foundations."

The lights are now dim in Europe, the beast is more and more, and man is less and less. However, many times before in history there has been darkness over the face of the earth, and men have feared for the survival of all that is good, beautiful, and true. Inspired by ancient wisdom and firm in our ancient faith, we shall work for a renaissance of liberal culture; we shall not fail the light that is within us. We accept our obligations to democracy, for "where there is no vision the people perish."

ROBERT H. MAHONEY.

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THE VALUE OF EDUCATIONAL PSYCHOLOGY TO THE NOVICE TEACHER

To ask what value educational psychology offers to a teacher is not a strange question today when psychology is so prominently in the foreground in all fields. It is even less strange when asked by a young teacher who has tried to give this fascinating subject some careful study in preparation for the role he hopes to assume. What, then, is the value of educational psychology to the novice teacher?

The full meaning of the term "teacher" was naively expressed recently by a teacher in a chance conversation on a train. She was a primary grade teacher, who now liked her position very well, though her first ideals had been quite different. One of her remarks left an unusually profound impression. It was: "There is a certain satisfaction in working with the little tots. They come to you at the beginning of their school life without being able to read or to write or to work with figures, and when they leave in June of their first year they can do all these things." Here was a real teacher. These words revealed a deep understanding of the teaching profession. They expressed the truth. They are correct, regardless of the step on the educational ladder on which one happens to be working.

The same idea was also clearly brought forward in an article by Paul E. Campbell:

"Every teacher desires that the pupil may learn. Learning is the ultimate purpose of the teaching process. . . . If the pupil does not learn, the work of the teacher is in vain. Teaching concerns itself with all the activities that will promote learning. . . . The teacher may work hard, he may be in deadly earnest, he may proceed in accord with the soundest principles; but if the pupil does not learn, the whole process is futile . . . it is the teacher's task to get him to learn."¹

This is really striking the fundamentals. Every real teacher wants his pupils to learn. That the pupil may learn is the *raison d'être* of his position. It is his prime motive in being a teacher. It is this which makes him a teacher.

All this becomes evident from the very meaning of the terms *teaching* and *learning*. These two terms designate the cause and

¹"The Pupil Learns," *Homiletic and Pastoral Review*, 1942, Vol. 42, p. 940.

the effect of the mutual activity of the teacher and pupil, and are so closely related to each other that we cannot even think of the one without the other. For by *teaching* is meant "the guidance and the direction of the learner in the various learning activities, the setting up of conditions that are necessary and conducive to learning."³ It embodies any devices which the teacher uses in order to bring about learning. *Learning*, on the other hand, is the acquisition of knowledge or of skill, or, as some would have it, "the acquisition of meaningful types of response."³ It "implies development or improvement under the influence of training or experience."⁴ The acquisition of knowledge or skill—the ability to respond correctly and advantageously to the stimuli with which we come in contact—can, of course, take place in various ways, either through the experience of the learner himself or under the formal direction and guidance of another, whether in the home, church, school, or in society with the rest of men. Learning and teaching are not therefore confined to the school, but involve the whole development of a man from the time of his birth to his death. For our purpose, however, we will limit these two terms to the learning and teaching activities that take place in school.

To the veteran teacher the ancient adage that "experience is the best teacher" will undoubtedly have proved its verity many a time. Even if he is not aware of the fact, the experienced teacher has learned much from many sources. Through the study of various methods, through the discussion of problems, through trial and error, he has constantly enriched his store of practical knowledge.

But what about the novice teacher? What is the man who has up to this time been constantly preparing himself to teach going to do when he is placed on the other side of the desk? What especially is he to do in our age, when efficiency and experience are demanded as essential qualifications for the most obscure position as well as for the highest? How can he hope to prepare himself for at least a partial degree of the efficiency, the depth of understanding, and the resourcefulness of older teachers, whom long experience has made masters?

³ Cruze, *Educational Psychology*. New York, Ronald Press, 1942, p. 26.

³ Risk, *Principles and Practices of Teaching in Secondary Schools*. American Book Co., 1941, p. 75.

⁴ Cruze, *op. cit.*, p. 197.

The answer to all these questions is educational psychology. Although it cannot and does not claim to place the new teacher on a par with the experienced one, it nevertheless does give him a wealth of practical information. In the first place, it acquaints him with the manifold problems that human nature presents in the development of each individual. Then it suggests such ways toward their solution as have been discovered useful and effective through a long and diligent study of human nature, through careful application and observation of certain definite principles. This is indeed the scope of educational psychology. For educational psychology applies the principles of psychology to the problems of education. Psychology itself is the science that studies and strives to understand human nature. Education, on the other hand, is the commonly accepted term for designating the training that is given in schools. This training is primarily intellectual, but it also affects the moral, physical, and social part of the student. Hence educational psychology is properly defined as the science which studies and deals with the activities and situations of the individual in school and with the changes and effects which these school activities produce in his intellectual, physical, social and moral development.

And here is a point that cannot be stressed too much: a man is *one* being. It does not matter in which stage of the education or development of man we may be interested and on which we may wish to fix our attention, whether it be in the family circle from the earliest days of childhood till full maturity, whether it be in the classroom or on the playground with his classmates and playmates, or whether it be in church. There is one thing that may never be forgotten or overlooked; it is that a man is *one* being. Although we may consider him from various points of view and distinguish in him a physical, an intellectual, a social and a moral nature, yet the subject of all these elements is *one*. He cannot be actually separated into his various natures for the sake of convenience. The separation of man into various natures is the work of reason, but it leaves the man intact as a whole. The conclusion that obviously and necessarily follows is this, that no part of man can be trained as being entirely separated from the others, and that whatever training a man is given in any one of his natures, it will have its effects on the whole man.

Now, to prepare the novice who has not yet had the advantage of helpful experience; to forearm him with some knowledge of human nature, some of its abilities, possibilities and probabilities; to acquaint him with some of the more successful means of recognizing and meeting the various situations and influences which play their part in the development of each individual; to help him correct or promote the different tendencies according as they are harmful or beneficial to the desired and congruous development of the individual; to do all this is the scope and purpose of educational psychology. How it does all this, what particular helps and benefits it gives to the teacher, will be the next matter for consideration.

Educational psychology is a very recent science, at the most thirty or forty years old. It is therefore still in a state of rapid development and subject to many conflicting theories and views. Although many of the leading authorities assert different theories and approach the subject from entirely different standpoints, nevertheless their observations and conclusions for application in practice are quite well unified. They have generously collaborated in setting up practical groups of rules. Even if the individual teacher does perhaps not quite understand or agree with the speculations of the psychologists, he can nevertheless accept their rules of procedure and apply them to advantage. The benefits which are gained from the principles of educational psychology may be considered in regard to the teacher's outlook of the pupil and also in regard to the teacher's views of himself in his own position, both of which will have their conclusions and results upon him as a teacher.

The benefits of educational psychology to the teacher from the viewpoint of his estimation of the pupil may again be considered in three parts: (1) from the consideration of the pupil as such, (2) from the physical viewpoint of the pupil, and (3) from the viewpoint of his mental or psychological status. Here let it be noted that it is not always possible to say absolutely just where each item belongs. As has been said before, the subject of the study—namely, the pupil—cannot be dissected into various parts, but is and remains one. This must be kept in mind in all the divisions that follow.

From the viewpoint of the pupil in general, the teacher will realize that no man wants to be a failure in life. This applies to

the pupil as well. If he is one, the reason must be sought elsewhere. He will understand that not all pupils have been endowed with the same faculties or gifted with the same abilities. Some are afflicted physically, while others are laboring with mental hindrances. The capacities of the individual students will therefore differ, and this difference must be considered in order to have fair and successful dealings with all of them. No pupil can be honestly expected to work above or beyond his capacities, but that he works to the full extent he is able may be rightfully demanded, and should be. Just what a student's capacities are, whether he is doing what he can, can be conveniently gauged through the use of standardized tests.

These standard tests have been compiled by experts on the basis of what has been and is being done by the average child at different levels. There are the achievement tests to ascertain what the pupil has accomplished; the diagnostic tests to discover the weakness of the individual pupil and the cause thereof; the prognostic tests to find those activities for which the pupil seems best suited and in which he will therefore have the best chance of success. The alert and interested teacher will avail himself of these means to appraise the abilities of his students and the efforts they make, to ascertain the difficulties with which they labor, as well as their aptitudes.

From the consideration that no pupil wants to fail, and in view of the difficulties under which the pupil may be laboring, the teacher will also realize that no pupil bears a grudge against him as a teacher, but that whatever unpleasanties may occur arise from other sources. The result is, of course, a greater sympathy and understanding on the part of the teacher, which will not remain without its correlative response in the pupil. Some teachers with long experience often give this as their brief opinion of the chief value of educational psychology to the teacher.

There is in existence today an old adage that is attributed by some to the Greeks, by others to the Romans. It reads "*Mens sana in corpore sano*"—a sound mind in a sound body. Its origin is immaterial, but the message which it carries is very pertinent. It shows that already the ancient people recognized the close bond that exists between body and soul, so that ordinarily a mind that must cope with unfavorable body conditions will not produce the best results. To the teacher it means that a child cannot study if

he is bothered by all sorts of corporal hindrances and distractions. And the surprising part of it all is to note how many such physical factors can and do affect the child. There are, for example, the two sensory channels that are most employed by the pupil in learning—the eyes and the ears. Observations made by reliable authorities from a study of hundreds of thousands of school children indicate that from 20 to 30 per cent were afflicted with defective vision.⁵ In like manner the number of children who are hard-of-hearing is surprising. Recent surveys made in the public schools of the United States show that three million of the fifty million school children, or 6 per cent, have imperfect hearing.⁶ Defects in these senses are, of course, hindrances to the reception of the pupil, and the alert teacher will take all measures to counteract them. The first and easiest thing he can do is to place the pupil in such a position, close to the black-board or to himself, where he will not need to strain his sense organs in order to see or hear what is going on. This, however, does not remove the defect itself. That is the task of the school or local physician, but the teacher will try to have the pupil bring it to the physician's notice.

Other physical factors that influence the learning process of the pupil are malnutrition, lack of sleep, disease conditions, poor ventilation and lighting, and fatigue. From the consideration and the estimation of the influence of all these factors, S. L. Pressey has formulated five practical rules, which are in themselves a valuable guide for any teacher. They are:

1. Never assume that a child is merely stupid and that nothing can be done about it until you are certain that he is not physically handicapped or sick.
2. Do not let yourself develop the mental attitude, so easily communicated to the children and their parents, that aching teeth, infected tonsils, or pains of various sorts are just normal concomitants of "growing up," and are therefore of no importance.
3. Always be on the alert for symptoms of eye strain, malnutrition, infection and so on. Children show their ailments clearly enough; try not to be blind to their needs.
4. Learn to look upon abnormal or unusual behavior of any

⁵L. M. Terman and J. C. Almack, *The Hygiene of the School Child*. Boston: Houghton Mifflin, 1929, pp. 246-247.

⁶A. J. Hofsomner, "Lip Reading and the Intelligence Quotient of the Hard-of-Hearing Child." *J. Amer. Med. Assoc.*, 1936, Vol. 107, pp. 648-650.

kind as a symptom of *something*; in many cases irritation from disease conditions is an outstanding cause of such aberrations. Never condemn a child as "bad," or "queer," or "erratic" until you are certain he is not sick.

5. Remember that school work puts a strain on the eyes, ears, and nerves; that it is a drain on the child's vitality; and that it can become too great a strain for some children. Do all you can to lighten the load.⁷

It is not always easy to discern the physiological from the psychological element. Many a time the two are inseparably bound together. Stammering, for instance, has the appearance of being a corporal malady, but through observation and experiment it has been found to be frequently the manifestation of some nervous condition. L. Raubichek has formulated some suggestions for teachers in dealing with and aiding stammering children. They approach the problem from the psychological side, thus indicating how closely the physiological and psychological parts of man are united. Their value, as well as their efficacy, is self-evident. They are:

1. Give him a non-speaking job in the classroom—watering the flowers, caring for the goldfish, distributing books and supplies. Help him do this well and praise him when he does.

2. Allow the stammerer to sit as near you as he can without being conspicuous. Encourage him to reply briefly but regularly, especially in the subjects in which he is proficient.

3. Measure his knowledge of the subject matter by his written work, but allow him to respond orally—by single word answers if necessary—so that he has a feeling of solidarity with the group.

4. Insist, kindly but firmly, that he meet all non-speaking assignments as well as his abilities permit. The stammerer is apt to excuse himself from all obligation on account of his disability. His written work should be as neat, as complete, and as promptly produced as is that of the rest of the class.

5. Enlist the cooperation of the class to help him by being quiet while he speaks and by encouraging him by praise when he has succeeded in speaking well.

6. Win the confidence of the stammerer and help him, as one friend helps another, to find happiness and security in his classroom circle.⁸

⁷ S. L. Pressey, *Psychology and the New Education*. New York, Harper and Bros., 1933, p. 62.

⁸ L. Raubichek, "The Stuttering Child," *The Akron J. of Ed.*, 1940, Vol. 21, p. 19.

From the psychological aspect of the student, educational psychology will enable the teacher to acquaint himself with the attitudes and mental outlook which every pupil has toward all phases of school life, toward the teacher, toward his fellow students, toward his different subjects. He will be able to ascertain what interests the pupil, what motivates his actions, whether it is a desire for attention, for praise and approval, for mastery, for show, or for the maintenance of his estimation among the rest. Once the teacher has learned these drives he will be able to encourage the desirable ones and to redirect the undesirable ones into useful channels; he will be enabled to offer to all his pupils added incentives for their whole-hearted effort, cheerful cooperation, and efficient application.

The knowledge concerning personality which educational psychology gives to the teacher must necessarily make him a better judge of his pupils. Particularly helpful will be: (1) the knowledge of the principal factors that influence personality adjustments, such as the environment of the home, church, school, playground, the sense of personal deficiencies, and often also conflicting motives for action; (2) the knowledge of the mechanisms that are generally employed by people in adjusting themselves when their ordinary manner of living has been disturbed. Among the best known of these methods are compensation, rationalization, projection, identification, daydreaming, and hysteria.* Educational psychology thus prepares the teacher to study the pupil in all circumstances. It will render the teacher an effective counselor and guide.

Thus far the benefits have been considered from the viewpoint of the teacher's aspect of the student. Educational psychology also gives the teacher new views about himself. In the first place, it will make him view his own position in a new light. What does it mean that *he* is the teacher? He will become surprisingly aware that the pupil, while he is in school, depends on *him* and that *he* can make or break the pupil. He will become aware that *he* is the vital factor in the school, that a school is as strong as its teachers. The real meaning of teaching—the setting up of the environment so that learning can take place—will unfold itself wider than ever before. The word "environment" opens new

* Cruze, *op. cit.*, p. 425 ff.

vistas. His every act and movement as teacher is a part of the teaching process, whether they are performed consciously or unconsciously. He must therefore be an example in all things.

Being a serious-minded and an honest man, fully aware of his high and responsible position, he will recognize that it is his duty to see that he himself is as ready as he possibly can be to help the pupil in every way. He will understand that he must have his lessons well planned, so that the pupils can assimilate them with as little effort as possible. He will employ all means, physical and psychological, that will help the pupils to learn easily and effectively.

Because of the part which the physical factors play in the learning process of the pupil, he will arrange the order of the day in such a manner that the more difficult subjects are treated in the morning, while the powers of the pupils are still keen and very active. Provision will also be made for a wise alternation of the more difficult with the easier subjects, as well as for the proper arrangement of the study with the recreation hours, so that the strain on the pupil will not be unnecessarily excessive at any time.

Because of the inseparable union of the physical with the psychological, the teacher cannot help but see the expediency and even the necessity of employing all means that will serve to unite both elements in the learning process. Such things as maps, graphs, pictures, charts, even the radio when properly used, have proved their definite advantages. They should not be passed over lightly.

Since no two persons are exactly alike physically or mentally, he must and will treat each pupil as an individual. He will be fair to each one individually and will not judge the one in the light of the other. He will make it his business to understand the interests and drives of his several pupils, and to find ways and means of motivating them.

Above all, the teacher will understand that he himself must have an ideal, that he at least must know what he wants, what he is striving for, so that he can clearly set this ideal before his pupils; otherwise, how can he expect them to know? If the teacher does not know, neither can nor will the pupils, for no one is able to give to another what he himself does not possess.

These are in short some of the many benefits which educa-

tional psychology will give to teachers, especially to novices. Only two groups of rules have been quoted. There are many more, all of which have proved their value in the classroom. As a matter of fact, they are the product of long experience in teaching as well as of careful and special experiment. Through educational psychology the novice can avail himself of the whole wealth of information that others in his field have gradually amassed through long years of teaching.

Even in regard to the theory of education itself, educational psychology is making its influence felt. Through its efforts the work of the schools is being gradually focused on the development of the whole individual and not only on the mental faculties, as though these were existing by themselves. The result is that the school is thereby brought into closer contact with the home, the church, and the other agencies that play a part in the development of the whole child. Education is coming to be considered not as a task of eight, or twelve, or sixteen years, divided into distinct portions between the different schools the child may happen to attend, but rather as a gradual and continual growth that begins with birth and ends only with death.

The school has only a part in this development, but a part that is very important. The school has the child while it is in its most plastic stage. The influence and importance of the school are becoming especially great in the circumstances that exist today. The right and duty of education belong in the first place to the parents, to whom the child has been entrusted by God. But in our day, where so many homes are broken, or again where so many parents are forced to work in factories for a living, so that both father and mother are hardly ever home at the same time, and then, when they are there, are so tired that they have no time for their children, the children must necessarily depend on someone else for that counsel and guidance which they cannot obtain from their parents. And they will get it from somewhere, either from their religious leaders, from their teachers, or from their companions on the street.

In our country, however, it is estimated that not even one-half of the children have a religion or a religious leader to whom they can turn for guidance. Many of them will turn to their teacher for help in the great problems of life which face them. Because the teacher is interested not only in the mental development but

in the whole life of the child, he must and will help him. The rules and principles of educational psychology will assist him in this great task. Because he is interested in *all* his pupils, he will try to win the confidence of those especially who would not otherwise come to him, but who are constrained to seek their counsel from their companions or from other uncertain sources.

Although educational psychology is still a comparatively recent science, it has already made great strides. It has emphasized the development of the whole man, pointing out in every possible manner that a man cannot be separated into a physical, an intellectual, and a moral part, but that all these parts constitute the whole man. This emphasis on the *true subject* of education—namely, the whole man, physical, intellectual, social and moral—the recognition of the other agencies that play their part in the development of this whole man, is by far the greatest contribution of educational psychology to the whole field of education, to all teachers—novice and veteran.

By doing this it does what Pius XI of happy memory did, when he wrote in his Encyclical on the Christian Education of Youth:

" . . . the subject of Christian education is man, whole and entire, soul united to body in unity of nature, with all his faculties, natural and supernatural, such as right reason and revelation show him to be. . . ."

M. W. SCHOENBERG, O.S.C.

GUIDANCE FUNCTIONS IN A DIOCESAN SECONDARY SCHOOL

During the past decade there has been a rising wave of interest and much research work in the field of guidance. From its earliest days the Catholic Church has exercised the function of guidance. Our Blessed Lord guided His Apostles and disciples and they in turn guided the destinies of the early Christians. The monks of the Dark Ages were the counselors of the barbarians, first instructing them in the elements of Christianity and later in methods of farming and means of earning a living. During the Ages of Faith, the Popes were the guides of emperors and kings in temporal as well as spiritual affairs. Priests and religious were the confidants and counselors of youth long before the formal system of guidance was initiated by Parsons in Boston.

The function of guidance has been well expressed by Maris M. Proffitt, who states that guidance centers on the pupil in his relation to life and helps him to find himself and to make the most of his abilities and opportunities. The objective of all guidance is self-guidance. The counsel and instruction of the guidance program is for the purpose of making available to the individual information concerning opportunities and requirements and for encouraging him to make analyses and decisions relative to situations that may affect his life interests.¹

In the manuscript² prepared by Dr. William C. Reavis of the University of Chicago he points out that guidance services on the part of the secondary school are rendered necessary by at least four conditions, namely: (1) the character of the demands for modern secondary education, (2) the changes in the social and economic order to which the secondary school pupil must adjust himself, (3) the needs of the adolescent for counsel and guidance, and (4) the necessity of avoiding waste in the process of education.

In most states pupils are required to attend school until 15, 16, or 17 years of age. No longer does the secondary school consider as its sole goal the preparation of students for college; instead, many curriculums are now offered from which the pupils may select that which best fits their capacities.

¹"State Guidance Programs," United States Office of Education Pamphlet, No. 35 (1933).

²"Programs of Guidance," United States Office of Education, Bulletin No. 17 (1932).

Changes in the economic and social order render difficult social and vocational adjustments. Since the parents and guardians are no longer capable of interpreting the many problems faced by the youth of today, it becomes the duty of the school to assist.

Students of high-school age require special guidance because of the problems that have to do with their intellectual and physical development, choice of companions, social activities, and the formation of right social attitudes. Frequentation of the Sacraments and ability on the part of the counselor to awaken interests and develop capacities will prepare the adolescent to achieve the end for which he was created.

Realizing the pressing need for guidance, the Department of Superintendents of the National Catholic Educational Association at its annual meeting at the Catholic University of America, November 8, 1940, recommended that all Catholic schools heed the increasing demand for such a program and that an endeavor be made to give our teachers a better understanding of this important work.²

The writer of this article will not attempt to construct a new or original system of guidance. Her purpose is to present a simple exposition of the organization, administration and techniques used in a large diocesan secondary school with an enrollment of more than 2,000 students. An attempt has been made to provide effective placement of every graduate in college, in training schools or in the industrial field.

Most counselors believe that the guidance office should be the most attractive room in the school. The counselor of the Bishop McDonnell Memorial High School sent out letters to furniture houses, asking for donations. Firms responded offering lamps and rugs but no furniture, so the Guidance Department purchased a used set of wicker furniture for \$15.00. It was reconditioned with new cushions and shellacked so that it looked like new. Hanging baskets and vases with artificial flowers gave the room a cozy, homelike appearance.

The pamphlet material was grouped under the following headings: college, nursing, secretarial and miscellaneous. Posters illustrative of each group of occupations were donated to the school. From time to time new gadgets and decorations were bought or donated to make the office more attractive.

² *Catholic Educational Review*, Vol. 33, 1940, p. 616.

A wall covered with tack board is used for bulletin board space while a large map of the city pasted on the blackboard proves most helpful to girls setting out for their positions. The counselor's desk is placed opposite the door while that of her secretary is placed near the files in which may be found letters arranged in alphabetical order and classified; also character, social background and recommendation cards. Mirrors are a necessary adjunct of a guidance office in order that the counselor may help the applicants for employment to improve their appearance. Most employers demand from prospective employees an excellent character, ability and attractive appearance.

Just as hotel lobbies are the scenes of many very confidential business deals, so the Counseling Room becomes the center of many confidential conferences concerning personality adjustments, choice of vocations, problems of educational achievements—in fact, all the activities of guidance are carried on in this room. Counselors can keep students from overhearing interviews if they stagger their appointments. Proper planning leaves no time for waiting, in most instances. However, if such a case does occur the counselee is greeted by the secretary who draws her attention to the various items on the bulletin board or gives her a magazine, pamphlet or book to read.⁴ A good administrative policy demands that the counselor be given ample scope to develop new techniques. The Reverend Superintendent, Monsignor Joseph McClancy, and the Reverend Principal, Father John Ross, have been most generous in granting all necessary permissions for building up a placement bureau.

In order that the work of placement be not interrupted by numerous duties demanding the counselor's attention, her assistant is at hand to interview applicants for jobs and to receive telephone calls from employers.

Every three months the counselor submits a report to the Reverend Principal, who in turn supplies the Reverend Superintendent with information regarding the placement activities being carried on in the Bishop McDonnell Memorial High School.

Cooperation among the counselor, the principal and the members of the faculty is essential to the efficient functioning of a guidance program. The counselor cooperates with the subject

⁴ Grace Harris, "A Special Room for Counseling," *National Vocational Guidance Magazine*, Vol. 29 (1940), p. 271.

teacher by refusing jobs to students whose scholastic record is unsatisfactory. Physical training teachers are glad to give advice on the necessary exercises and diet for students who cannot meet the physical requirements set up by some of the large business firms. The custodian of the building is often called on by the counselor to repair furniture or replace electric bulbs.

Much of the routine work in educational guidance is taken over by the grade advisers, who cooperate with the counselor by supplying information and helpful advice relative to problems in student adjustment.

Testing is carried on by the Mathematics Department who send their results on tabulated forms to the counselor. The grade advisers list on the permanent records the student's rank in class and her Intelligence Quotient.

The *Home Room* teacher gives friendly help and shows personal interest in each pupil. She is responsible for orientation in school life and routine, endeavoring to develop school spirit, leadership and personality. The counselor receives many helpful suggestions from the home-room teachers regarding the needs of individual students.

Subject Teachers aim to arouse interest and develop right attitudes. They encourage and develop special abilities and stress occupational information on the subject.

The *English Department* assigns written topics relative to careers and job-getting. Periods in oral English are given over to appearance and personality problems.

The *Commercial Department* trains the students in general office practice. The head of this department, at the end of the school term, gives to the Guidance Office a list of graduates graded according to ability in typing, shorthand and bookkeeping. The counselor places first the highest on the list and then follows with the less skillful until the list is exhausted.

The *Librarian* assists in the functioning of guidance by keeping on hand up-to-date books on careers and reference books for research work useful to the counselor and the students.

Pupils are always glad and consider it a privilege to be allowed to act as receptionists and perform the numberless odd jobs which the counselor finds necessary to give them. If the guidance program is to function successfully, teachers, students and counselor must cooperate.

Physical ease, however, is only a symbol of the mental ease that precipitates confidences. When the young person is relaxed, because he or she is either physically comfortable or mentally reassured, conversation is easy and confidences flow. An easy and friendly air on the part of the counselor is important. There must be no slight tension in her attitude. A preliminary, desultory, friendly chatter calms nerves and relaxes tenseness.

Since every student in a school or college presents a placement problem, one of the most important services of the counselor is the task of finding part-time jobs for the pupils in school and full-time employment for those about to graduate. In order that this idea might be carried out, the Guidance Department of the Bishop McDonnell Memorial High School adopted the following plan:

1. Approximately seven hundred form letters were sent to business firms to offer the employment services of the school, while a careful index was kept of firms responding.
2. The telephone proves to be a valuable help to the counselor in securing jobs and in locating graduates to fill vacancies.
3. Girls securing jobs and parents of the students make the school aware of openings in their firms.
4. Social background cards prove helpful to the counselor in determining the need of students for part-time jobs.
5. Before graduation the 12th-year students filled out placement cards which were stamped "Placed" as soon as the student began work. The same cards were used for students going to business school, nursing schools, colleges or other schools of higher learning. Each card was marked appropriately.
6. Students were notified by the Guidance Department of the time and place for taking Civil Service examination. They were urged to take advantage of this lead. Social Security blanks were also filled out by the students in the presence of teachers and counselors.
7. Private and state employment agencies were glad to cooperate with the school in placing its students.
8. Students were advised to work for a few days with local dealers in order to receive experience in selling, making change and ringing up a cash register.
9. Hats, coats and white collars were donated to the Guidance

Department for the purpose of making poor students presentable for the first business interview.

10. The Guidance Department was able to help former students who were graduated at least ten years previously.

11. The counselor made personal calls on personnel managers of concerns hiring girls and received hearty cooperation from all those visited.

12. Speakers were invited to talk to the seniors on what business expects of the girl worker.

13. Career books containing a description of at least three occupations were submitted to the counselor by the students during the course in Occupational Guidance.

14. Two weeks before graduation the counselor sent for the students who expected employment. Each of these was given the names of two firms to which they are being sent. With their cards of recommendation supplied by the Guidance Department the pupils use the days they are free from examination to follow up the ideas given them so that many are ready to secure a job the day after graduation.

15. The school attempts to place as many of its students as possible without the aid of private employment agencies, which charge a week's salary for every job secured. Those students who are hard to place because of appearance, personality or nationality, the counselor refers to business schools which have a great demand for workers and more contacts than the writer enjoys. These schools charge nothing for this service but are glad to cooperate with the counselor, who tactfully recommends such schools to students looking for advice.

16. The counselor has a list of the better agencies which have licenses from the State of New York. To these are sent graduates who apply out of time.

Acting on the suggestion of the Reverend Superintendent, the counselor has invited to dinner at the school employers who have been active in hiring girls of the Bishop McDonnell Memorial High School. A spirit of good will and understanding between personnel managers and the school is the result.

17. Fearing lest the students of today be imbued with false ideas regarding the role of woman in Christian society, the counselor stresses the fact that the most important occupation and the most noble career is that of wife and mother.

18. In order to encourage religious vocations, the Guidance Department of the Bishop McDonnell Memorial High School wrote to more than two hundred communities of women in the United States and Canada asking for a picture of their dress and a description of their works. The various Sisterhoods, glad to cooperate in this movement to foster vocations, sent this office pictures of their postulants, novices and professed sisters, together with snapshots of their work. The counselor displayed this material on the bulletin board and on a table placed under it. The exhibit seemed to arouse much interest in the students, but only time will tell the value of it.

19. The most effective tool of the counselor has been prayer. In the words of the poet, Tennyson, "More things are wrought by prayer than this world dreams of."⁵

An attempt at *follow-up* has been made by the Guidance Department of the Bishop McDonnell Memorial High School to make certain that every graduate is satisfactorily placed in business schools, schools of nursing, colleges or in the industrial field. Some of the colleges have begun to cooperate with the high schools by sending midyear reports of students' scholastic ratings.

Nearly three hundred letters received by the writer attest the amount of good accomplished by such a placement bureau, which not only secured over a thousand jobs in fifteen months but has greatly aided families in desperate need. Many girls, because of shyness and inability to take stock of themselves, became discouraged after wandering from one agency to another over a period of months and years. For these the Placement Service of the Bishop McDonnell High School secured employment.

It was gratifying to note the psychological change effected in these girls. Their morbid outlook on life was changed to a more cheerful one, for they discovered that their school was interested and anxious to help them, though at times it was necessary for the counselor to be frank with those who did not realize that a pleasing appearance is one of the greatest assets in securing employment. Young people starting out are glad to accept the

⁵ Alfred Tennyson, "The Passing of Arthur." Selections from Tennyson, p. 223.

advice of those who wish to help them, and they speak with a pride of their Alma Mater as one of the schools which is doing placement work. The appraisal of the service of the Guidance Department must rest on its value to the pupils of the school.

After a careful study of guidance and the development of placement, the writer found that many large cities, including Boston, Chicago, Cincinnati, Providence, Milwaukee and Rochester, have found it necessary to set up departments of guidance, including placement either attached to the school system or functioning as separate units under city governments.

Several of the states, following the example of New York, now have legislation providing for guidance and placement.

The National Vocational Guidance Association was the first of the numerous organizations throughout the United States which played an important part in the guidance movement. Among these may be included: The National Society for Education, the Institute of Educational Research, the National Catholic Educational Association, and the United States Employment Service.

The writer believes that the placement service would function more efficiently if the guidance office were located on the main floor near the administrative offices to accommodate students and visitors to the school.

The Bishop McDonnell Memorial High School has received numerous calls for stenographers, typists and telephone operators which it could not supply. A diocesan bureau would have at its disposal graduates of not only the girls' diocesan high schools but, in addition, graduates of the schools of the diocese who could be registered with it. Employers are more likely to contact by telephone or letter a designated placement bureau than a high school which is not generally thought of as a placement agency. The interests of the students are more likely to be served if all the opportunities of the diocese are available for consideration. It would be to the advantage of each school to carry on its own program of guidance, but the placement facilities of all should be coordinated in a central placement office. (See pages 32 to 37.)

SISTER XAVIER ROSAIRE.

The Bishop McDonnell Memorial High School,
Brooklyn, N. Y.

THE BISHOP McDONNELL MEMORIAL
HIGH SCHOOL

Catholic High School for Girls
260 Eastern Parkway
Brooklyn, N. Y.

December 10, 1940

Atkinson & Reilly, Inc.
117 Pine Street
New York, N. Y.

Attention: Personnel Director

Dear Sir:

At the end of each school term we have many graduates whom we would like to place with reputable organizations, and your firm has been selected as one of them.

Our girls are intelligent and attractive and have been thoroughly trained for the business world. Some have had intensive secretarial work, while others have had a general course.

We would be grateful if you would be kind enough to give a few of our potential graduates an opportunity to discuss with you the possibilities of being given a position at the end of this school term.

Very truly yours,

Sister Xavier Rosaire
VOCATIONAL COUNSELOR

EXHIBIT A

Prospect File

AMERICAN AIRWAYS, INC.
Elmhurst, Long Island

Havemeyer 2-4000

10/24/40 L

It will be observed in *Exhibit A* that a letter was sent by the Guidance Office on October 24, 1940 to American Airways Incorporated at Elmhurst, L. I. The firm did not reply. This card is placed in the Prospect File.

EXHIBIT B

Active File

NEW YORK TRUST CO.

116 Wall St.
N. Y. C.

B. Van D. Brown

1/2/41 L

6/9/41

1/6/41 I

6/10/41

In *Exhibit B* the reader will note that a letter was sent to New York Trust Company, 16 Wall Street, New York City, on January 2, 1941. The bank replied by granting interviews to gradu-

ates on January 6, 1941. The same procedure took place in June as will be seen from the card in the Active File.

EXHIBIT C

Cross File

ANN WHITE

\$16 wk.

American Telephone and Telegraph Co.

3/41

In *Exhibit C* it will be observed that Ann White was placed in the American Telephone and Telegraph Company on March 3, 1941. Her salary began at \$16 per week. This card is filed under students and graduates by the Guidance Office.

EXHIBIT D

AMERICAN TELEPHONE AND
TELEGRAPH32 Sixth Avenue
N. Y. C.

3/41

Placed

\$16 wk.

Ann Fitzpatrick
Margaret Lavin
Margaret Malloy
Dorothy Mullaney

In *Exhibit D* the name of the company is given first and the card is filed under companies which have hired students and graduates in the Bishop McDonnell Memorial High School. *Exhibits C and D* belong to the cross file.

EXHIBIT E

GUIDANCE DEPARTMENT—BISHOP McDONNELL MEMORIAL HIGH SCHOOL

NAME			Date of Birth		Tel.		Last School	
Father's Name			Occupation		Mother's Name		Occupation	
SOCIAL			EDUCATIONAL			VOCATIONAL		
Brothers	Age	Occupation	I.Q.	Date	Test	Special Aptitude		
			Grades			1. Academic		
Sisters	Age	Occupation	Skipped		Repeated	2. Commercial		
						3. Scientific		
						4. Manual		
Hobbies			Subjects Liked Most			Vocational Aim		
			1.					
			2.					
			Subjects Liked Least			Vocational Experience		
			1.					
			2.					
Extra Curricular Activities					Plans for further education after H. S.			

Exhibit E is the Social Background card filled out by the first year students and pupils from the annexes and juniorates. These cards give a good picture of the student and are useful to the grade adviser, the Sister (who was at that time) in charge of National Youth Administration funds and to the counselor.

Exhibit F on the reverse side of *Exhibit E* is sent to the official teacher at the end of each school year and marked by her according to the rating scale. This card is attached to the permanent record card when the pupil is about to graduate and is filed with it for future reference. It is most successful for the answering of questionnaires sent by colleges, business schools and industrial institutions.

EXHIBIT F

CHARACTER CARD

NAME				
Address		Tel.		
	1 yr.	2 yr.	3 yr.	4 yr.
Personal Appearance				
Courtesy				
Sense of Responsibility				
Use of English				
Unselfishness				
Leadership				
Diligence				
General Ability				
1. unsatisfactory	3. average	5. superior		
2. below average	4. above average			
Term	Official Teacher	Sec.	Room	Date
2nd				
4th				
6th				
7th				
Rating Scale *1, -2, -3, -4, -5.				

EXHIBIT G

Picture of Student	Name	Section
	Address	Tel.
	Nationality	Weight
	Date of Birth	Height
	Father's Occupation	Health
Personality:	Exceptional	Quartile
Appearance:	Agreeable	Below Average
Attitudes:	Pleasing	Doubtful
	Uses initiative	Diligent
Kind of position preferred	1.	2.
Vocational Plans	
Educational Plans	
Where have you applied for full-time employment?	
Has the Guidance Office, either by direct help or by suggestion, aided you to get work?	
Do you promise to notify this office when you receive employment?	

Exhibit G is the card filled out by students just prior to graduation. Each graduate's picture which appears in the school paper, the *Laurel*, is cut out and pasted on her card. The counselor finds these cards useful in locating girls for jobs and also for follow-up work. These cards are constantly combed until all the graduates have been placed in schools, in colleges or in the

business field. The telephone, telegraph and postcards are also used for this follow-up work.

EXHIBIT H

THE BISHOP McDONNELL MEMORIAL HIGH SCHOOL

260 EASTERN PARKWAY, BROOKLYN, N. Y.

GUIDANCE OFFICE

This office is pleased to recommend the bearer,

 Sister Xavier Rosaire,

(Vocational Counselor)

Tel. NEvins 8-9285

Exhibit H is a card given to students, graduates and persons referred to the counselor for employment. This card has been found most successful to those seeking interviews. It has saved the school time and money by rendering unnecessary the mailing of letters of recommendation. Employers attach this card to the application form.

EXHIBIT I

Name	Appearance	
(LAST NAME) (FIRST NAME) (INITIAL)	Personality	
Address	Scholarship	
Telephone No.	Nationality	
Year of Graduation	Special Education	
(BUSINESS SCHOOL, ETC.)		
Graduate?	When
College	Graduate	Date
Interested in	Degree	
Check:—our (1)	Social Service Work?	
Stenography	Comptometer	List any other talents:
Speed	Dictaphone	
Typing	Switchboard	
Speed	Plug	
Bookkeeping	Monitor	
Adding Machine	Filing	
Languages		

Former graduates and persons other than graduates of the Bishop McDonnell Memorial High School fill out the card marked Exhibit I. It contains questions usually asked by employment agencies.

THE CATHOLIC CHURCH IN NORWAY

The Catholic Church was always small and of little importance in Protestant Norway; 98 per cent of the population belonged either to the Norwegian official church or to one of the many independent Protestant churches.

Exactly a hundred years ago, in 1843, the first Catholic services since the days of the Reformation were held in Norway. Three centuries earlier, in 1536, the Church had been banned, and this ban was not officially lifted until 1845. In that year the Storting, the Norwegian parliament, moved by the spirit of the new time, granted religious toleration to those who did not belong to the State Church of Norway; and soon afterward dissidents were allowed full citizenship and the same rights and privileges as members of the State Church.

Since 1845 the Catholic Church has worked in Norway. Today it possesses parishes and churches in all of the larger cities; the entire Church is headed by the Bishop of Oslo. In the almost inaccessible regions of Northern Norway the Church is directed by two Catholic organizations located in Troms. By now there are a considerable number of native-born Norwegian Catholic priests; however, the majority of the priests are still foreigners—German, Dutch and French.

A number of Catholic Sisterhoods have been very active, particularly as nurses in hospitals. In the past few decades a great deal of social work has been undertaken by the French nuns of the Chambery Order of St. Joseph, by the Sisters of St. Elizabeth, and by a Norwegian Sisterhood, that of St. Francis (which has its center in Bergen). The hospitals run by these Sisterhoods are exemplary, modern institutions which are in every respect the equals of state and municipal hospitals. Most Norwegian hospitals are state or municipal institutions; before Hitler's occupation, Norwegian medicine was 95 per cent socialized and state-supported.

The head of the Catholic Church of Norway is Bishop of Oslo Dr. Joseph Mangers, a native of Luxemburg. Before he was arrested by the Nazis he had held the office of bishop for twelve years, and had previously served as a parish priest of a small parish in Central Norway.

The war and the Nazi occupation meant chaos, disaster and

serious setbacks to the Norwegian Catholic Church, which for a century had been slowly and painfully winning a position for itself in Norway's national life. All the Dutch priests in the country were arrested and transported back to the Netherlands. The French Dominican friars were ordered to report to the French Legation when the war broke out. During the invasion, when British, Polish and French troops came to the assistance of Norway, these friars accompanied the troops in their retreat into the Arctic, and after the collapse they fled to England or Finland, whence they made their way back to France. After the Franco-German Armistice Marshal Pétain intervened in favor of these French priests and requested that they be permitted to return to Norway. His request was denied.

Thus the Catholic Church in Norway lost more than half its priests. And the new rulers, headed by Quisling, attempted to nazify both the Protestant and the Catholic Churches.

Vidkun Quisling established new theological seminaries which turned out ministers and priests on the assembly line. By attending these schools, any Quisling storm trooper could become a priest in three months—all he needed was the ability to preach the words of Hitler and Quisling, rather than those of God. These Nazi schools concentrated, of course, on the more powerful Protestant churches, but they also "trained" Catholic priests.

However, Quisling met with little success on the religious front. In January, 1941, all the Protestant pastors in the country, including Archbishop Eyvind Berggrav, who for the past two years has been in a Nazi prison, sent a letter of protest to Quisling and to Nazi Governor Josef Terboven demanding that an end be made of church persecution and of the shameful spectacle of the "three-month prodigies" who claimed to be ministers of the Gospel. This protest was read aloud in all the churches in the country, Catholic as well as Protestant. Bishop Mangers paid a visit to the Protestant Bishop, Berggrav, thanked him for his courageous action and declared in the name of the Norwegian Catholic Church that he was prepared to subscribe to the protest letter. This act was later approved by the Pope.

On the Norwegian Independence Day, May 17, 1941, Bishop Mangers held a requiem mass for all fallen Norwegian soldiers. Brahms' Requiem was played in the St. Olaf's Church, and thousands of Protestants poured into the church to pray together with

the Catholics. Immediately thereafter the Gestapo sent for Bishop Mangers, told him that this sort of thing was tantamount to organizing a religious united front against the Nazi overlords, and forbade all requiems for the future.

Undaunted, Bishop Mangers made himself more and more of a problem for the Nazis. At every mass he prayed for the fallen soldiers of Norway. He prayed for the constitutional authorities, for the king, the crown prince and for the entire royal house who were in exile in London and Washington.

In the meantime Protestant Bishop Berggrav had been arrested, and it was evident that the Nazis would soon take steps to halt the activities of the Catholic Bishop.

One day the Gestapo informed Bishop Mangers that since he had been born in Luxemburg and Luxemburg now belonged to Germany, he was actually a German. Shortly before the invasion the Bishop had applied for Norwegian citizenship, but his application had not yet gone through by the time the Nazis took over. Then Quisling had refused to grant the application. Now the Nazis decided to deport the Bishop to Luxemburg—since he was a “German”—and there he was taken to a concentration camp.

According to a report from Stockholm, Bishop Mangers died in the concentration camp; but it has been impossible to confirm this rumor.

Today hundreds of Protestant clergymen are held in Norwegian prisons and concentration camps. Almost all the Catholic priests—and the few Jewish rabbis as well—have been deported from Norway.

Nevertheless, Norway is not broken spiritually, and some day the words of Norway's greatest Catholic, Sigrid Undset, will prove their validity: “The mills of God grind slowly, but they grind in Norway, too.” The Land of the Thousand Fjords, the Land of the Midnight Sun, will see the day when the Nazi secular rulers of their churches vanish from the craggy landscape.

KURT SINGER.

SIGHT READING AND LANGUAGE STUDY

A frequent but fortunately not universal failing of the Latin teacher is that he teaches his class Caesar and Cicero but never teaches them Latin. It would be even more correct to say that he only teaches five or six hundred lines of Caesar and one or two speeches of Cicero. He seldom ventures beyond the austere limits of his syllabus; and, as a consequence of this method, his students become "course conscious." They think that they cannot be held responsible for matter not covered in class. Many college students, trained under such a teacher, become indignant when called on to translate ten or fifteen lines from the tenth book of the *Aeneid* at sight. They do not understand why they should be expected to know a part of the tenth book of the Latin epic when they had only studied the second, fourth, and sixth in high school.

This attitude is largely (not entirely) the result of their teachers' failure to make extensive use of sight reading. For even the most conscientious student, if he knows that he will be held responsible for only a certain number of lines in the next day's recitation, will fall into the habit of grubbing over the assignment, repeating the lines over and over again until he has every subjunctive parsed and parcelled for class on the following day. When he is called on, most of what he will say will be given from memory. Were he suddenly asked to read at sight a few lines he had not studied, he would flounder as helplessly as though he had never seen a line of Latin in his life.

Why? Chiefly because he has not been taught to take a larger view of his language study. His teacher's methodology has given him the impression that the goal to be achieved is not a knowledge of Latin but a mastery over a certain number of lines from a certain number of authors. If his teacher had frequently and regularly tested him in sight reading, he would not have fallen into such an error. He would not be able to forget that one of the prime ends of his study was *to learn the language*.

Considerable sight reading should be done at all stages. At the lower levels, of course, the amount cannot be great; but even in the first months of high school, the students, while learning declensions and conjugations, should be given some sight reading to do. This will not only enable them to see the words they are studying in sentence structures, but it will keep before them the

fact that all their conning of forms is not an end in itself but a means to learn a language and a literature.

In the later high school years, the teacher should test his students daily in reading short passages at sight. Since at this stage a student accustomed to one style finds that of other writers too difficult, the selections should usually be taken from the author being studied in class. A good practice, however, is to take passages from the Epistle and Gospel of the next Sunday's Mass. Many high school students are in the habit of following the Mass with a missal, and a knowledge that a considerable part of their sight reading will come from the Epistles and Gospels will encourage them not only to continue using the missal but to use it intelligently. After a time, they may even fall into the habit of following the Mass in Latin rather than in English. Where student recitation of the Office is practiced, selections may be taken occasionally from the breviary. In any case, the tests need not and should not be long. A student can indicate in fifteen minutes how much he has grasped of a passage.

In college even greater insistence on sight reading should be made. Here the student should again be reminded that his goal is a reading knowledge of the language he is studying and (what is more important) he should know that his teachers pre-suppose him to have attained this goal in a large measure. If he is aware that he is going to be called on constantly to translate passages at sight, his ordinary preparations for class will take on a saner aspect. He will study with a larger, more humane view. He will study with a view to understanding a language, not a number of lines. He will stop fretting over obscure points and will concentrate on getting a knowledge of sentence and paragraph structure broad enough to enable him to read with a fair understanding any passages that may be given him. He will be slow to use a "pony"; or, if he does use one, he will use it intelligently.

Of course, the ability to read a language is not the only or the most important goal. Literary appreciation comes first. But a student's appreciation of Latin or any other literature will be retarded if, from the beginning of his high school days, he becomes accustomed to think in terms of passages read and not in terms of progress made in mastering a language so completely that he will ultimately be able to read its standard works without too much trouble.

It is well known that college students whose reading in a

language has been rationed to fifty or sixty particular lines a day seldom pick up a classic to read in later years that they had not studied in class. But persons accustomed to read widely and at sight during their student years will find nothing novel or fearful in reading a work they had not taken formally in class.

The chief objection to extensive sight reading is that the syllabus is already too crowded to bring in new matter. This can be answered in several ways.

First, a great deal of the time now being spent in class discussing grammatical difficulties, can be used to better purpose in sight reading. Most students will find their grammatical problems solved (and their understanding of the flexibility of grammar heightened) by more extensive reading. Secondly, the present courses in the history of Latin literature can be profitably altered so as to include reading (in the original) of lengthy passages from the more important men of each period. The larger outlines of the development of the literature can be given in a few lectures by the teacher, and this skeleton can be filled in by the students' private reading of some good text. History of literature courses as they now stand are not essential to the making of a good scholar. The Renaissance schools that produced so many great classical scholars did not include such courses in their curricula. But, as a matter of fact, there is perhaps no better way to appreciate the growth of a literature than by actually reading and comparing what a few important writers of each period said and how they said it.

If neither of the two suggestions outlined above is practical (or palatable), a third way is suggested. Exercise the students in reading at sight passages that will be taken up in class *later on*. In this way, no extra time is required; for if the students become at all familiar with the new passages, they will spend less time over them when they are studied later in the year.

This method, however, is not as desirable as others already mentioned. But any method that provides for frequent sight reading will be an adequate prophylactic against "passage-osis": it will keep the students from falling into the fallacy of thinking that they are in class to learn lines instead of a language and a literature.

R. W. MULLIGAN, S.J.

West Baden College,
West Baden, Indiana.

THE PRO-SEMINAR PROVES ITSELF

"Dry as three sticks," replied a senior to her companion, after four weeks in the Pro-seminar class. Still, the course is always well attended, and graduates write how helpful it has been to them in graduate work.

Since its beginning ten years ago, the Pro-seminar course has had a three-fold aim: (1) to help all students help themselves, that is, to teach them sources of information; (2) to prepare prospective graduate students for seminars; (3) to give detailed information for writing the thesis.

Communication with great minds via the book shelves will ever remain a vital part of mental growth no matter what strange changes the impact of the war will bring to post-war education. And students will continue to learn mental maturity through their mastery of facts and the organization of these facts for new inferences. In this mental growing-up process all college teachers have at one time or another wished that their students had some guidance other than the content-course to help them find their way about the book world and to use the facilities of a good library to the utmost. The orientation course for freshmen cannot do this adequately, and the freshmen themselves are still too dazed and unadjusted for such assimilation. Their program of studies does not yet call for the use of specialized references, and hence they are not aware of their significance.

Many graduate students, on the other hand, enter upon graduate work in English and in other subjects quite unprepared. They are expected to use "tools" without knowing they exist. One student had received her Master's degree in English without knowing about the *Cambridge History of English Literature*. This may seem as extreme a case as that of the professor who withheld his vote in a graduate oral examination because the candidate had not read *Pride and Prejudice*. Yet, very many graduate students waste time and energy doing unnecessary work simply because they are unaware of indexes, bibliographies, and special catalogs.

This is not the place to argue the pros and cons of a thesis requirement for the bachelor's degree. Suffice it to say that few college departments who have this requirement for undergradu-

ate work look for a "significant contribution to knowledge," worthy of print, and startling in its originality and discovery. Those departments which require the thesis feel that the discipline of investigation and organization required for a thesis is a wholesome challenge to intellectual self-reliance. At the College of St. Francis more than half of the departments require a thesis. Its purpose is mainly practice in using the tools of research, in gathering and organizing data, and in presenting it correctly. If the thesis is only a glorified term-paper, it is a paper that has been written under supervision—and revision.

The Pro-seminar course is offered by the department of English primarily for its own majors; hence, although general reference works are included, yet emphasis is placed on bibliographical tools needed in the field of English. The course is required only of students majoring in English, but approximately 50 per cent of the class enrollments during the past ten years have been made up of majors in other fields. This is no doubt due to the instruction given on writing a thesis.

To date no text has been used for the bibliographical references; mimeographed material has been distributed for the various units of work. This year, however, it is planned to introduce Arthur Kennedy's *Concise Bibliography for Students of English. Notes on Writing a Thesis*, published by the College, is used for instruction on the thesis.

The content of the course is the result of careful planning, and aims at practical needs. One of the first items is a survey of the world's great libraries and their special merits. This is followed by a more detailed study of the Dewey Decimal System of Classification, and very briefly also the system of the Library of Congress. Appropriate assignments are made on this subject.

Study of the general library classifications is then followed by a thorough acquaintance with the college library at St. Francis, its shelving arrangement, its stacks, its special facilities in the line of extra indexes, and the like. Although a Freshman Orientation class devotes several periods to an exploration of the college library and gives initial guidance in general reference works, the Pro-seminar again presents this, together with special emphasis on bibliographical sources for books, articles, and subjects. The underlying principle is that next to knowing the facts themselves is knowing where to find them. With the exception

of Saturday night and Sunday morning, the library is open for students from seven in the morning until nine at night. Moreover, all stacks are open to upperclassmen. This is invaluable in getting students to help themselves, to know and to use books.

Laboratory assignments on the library unit are directed to practical applications for a paper or problem on which the student is usually working. Primary and secondary sources are distinguished. Students learn the value of primary sources by reading the same material from both primary and secondary sources, e.g., a history textbook account of the London Fire and Pepys' account as found in his Diary; the burial of Pompeii as given in textbooks and Pliny's first-hand information on the event. Students are also taught to distinguish between internal and external criticism.

Another important phase of the Pro-seminar is the survey of magazines, especially the English magazines. Magazines are compared as to content, style and type of handling. Students are taught how to report on magazine features and how to use magazine files.

A valuable contribution of the classes in the Pro-seminar has been the indexes and special bibliographies which various members have made as laboratory projects. Among these have been author and title card bibliographies of the dramas, the essays, and the short stories in the college library, individual Catholic author files, special indexes for magazine files not indexed in the *Reader's Guide to Periodicals*, a Marian bibliography, a bibliography of material on the teaching of English. Some of these have been carried to fuller completion by other students as a thesis requirement. These indexes and bibliographies are then given drawers in the card catalog where they serve student and faculty needs.

The Pro-seminar also includes a survey of English Associations, such as The National Council for Teachers of English, the Modern Language Association, and Societies for publication, as The Early English Text Society, and others. Data on leading Book Clubs are also included. As a closing phase of the work on books the principles of the Roman Index are presented.

Finally, there is the detailed procedure to be followed in writing a thesis. This includes a study of the format and also prac-

tice in organizing and compiling data. Students who have selected a thesis subject use it for the laboratory work.

This course is a one-hour class for one semester, with a reasonable amount of outside laboratory work. Classes have suggested that it be made a year course, or a two-hour course for one semester, with more laboratory work. Each year this course has always been well attended. This alone would show that the practical information and guidance it aims to give is desired and appreciated. Graduates who have gone into graduate work have been especially emphatic in voicing their appreciation of this course. Thus, for one college at least an undergraduate Pro-seminar course has proved its claim to remain in the catalog of English courses.

SISTER M. BEATRICE, O.S.F.

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EDUCATIONAL NOTES

N.C.E.A. COMMITTEE ON REORGANIZATION OF THE SCHOOL SYSTEM RECOMMENDS PLANS

Two plans for shortening the elementary schooling of above-average pupils, while retaining the present eight-year elementary school course and leaving the present content of elementary school training unchanged, are recommended by the National Catholic Educational Association Committee on Reorganization of the School System, in the first full report of the committee just made public.

The membership of the committee has recently been increased by the addition of high school and college representatives to help work out problems connected with reorganization of high schools and colleges.

"The first plan which the committee proposes, for shortening by two years the elementary schooling of the better pupils, is a very simple one," the report states. "It requires merely that a promotional examination be given to the pupils of the sixth grade at or near the end of the school year; and that those pupils who, on the basis of their achievement in this examination and other available information, prove themselves mature enough and otherwise properly disposed for secondary education, be promoted to secondary schools."

In the second plan put forward by the committee, it is proposed to arrange the elementary school program so that the good pupils can pass through it in six or seven years without skipping any subject matter. In this plan, the report states, "the bright pupils, that is the upper 20, 30 or even 50 per cent, depending on school, etc., would pass directly from the third grade to the fifth grade, whose subject matter would be an unbroken continuation of the matter which they had completed the previous June. . . . Exactly the same thing is done again at the end of the sixth grade."

"If we retain four years for both high school and college," the report continues, "the brighter group, entering high school at the age of 12 instead of 14, would finish college at the age of 20 instead of 22. But, even if we anticipate no change in the time to be devoted to secondary education, this does not mean there is no problem of reorganization. Just the contrary is the

case. The problem is more complex here and, therefore, more difficult.

"Primarily, this is a matter of selecting content that will meet the needs of the variant groups within high school and college, but the time element cannot be ignored. If, in the elementary school, it is possible for the fast learners to cover the same content in six years that the average learners (or those less than average) cover in seven or eight years, the question arises: Cannot the same thing be done in high school and college?

"This would mean that the superior students would do the work of the four years in three, and through this intensification of the study discipline employ their superior talents in a way that would bring about their best development. Plans aiming at solutions of these problems is the work of the committee for the coming year.

"At the same time, the working out of Plans I and II for the elementary school will be carefully followed and any other plans aiming at the same two objectives, reduced time and intensified discipline, will be watched and reported upon in whatever publications the committee may issue."

PLEA FOR WITHHOLDING TAX TO INCLUDE RELIGIOUS GIFTS

Speaking on behalf of the National Catholic Educational Association, of which he is Secretary General, the Rt. Rev. Msgr. George Johnson recently asked the Senate Committee on Finance to amend the Internal Revenue Code so as to permit employers, in computing the withheld tax of the employees, to make deductions for contributions which their workers certify they will give the religious, educational or charitable institutions.

Monsignor Johnson told the committee that Catholic elementary and secondary schools "derive their support from people in very moderate circumstances." He said they make these personal sacrifices because "they believe in the necessity of a religious education for their children," but at the same time "they are saving the Government millions of dollars every year."

The Monsignor said: "Under the circumstances, it would seem that some way should be found according to which they can get credit for their contributions at the time that the employer computes the amount of their income that is subject to the withholding tax."

Monsignor Johnson addressed the committee as follows:

"I am appearing before your Committee at the direction of the Executive Board of the National Catholic Educational Association to request your consideration for a provision in the Current Tax Payment Act of 1943 that would permit an employee to certify the amount which he will give to religious, educational, and charitable purposes during the year in order that this amount may be deducted by the employer in computing the amount of income subject to withholding tax.

"The National Catholic Educational Association is an organization made up of the following Departments: A Department of Colleges and Universities, a Department of Seminaries, a Department of Secondary Schools, a Department of Elementary Schools, and a Department of Superintendents. The Executive Board is composed of representatives from these various departments.

"There are in the country 25 Catholic Universities, 168 Catholic Colleges, 2,105 Secondary Schools, and 7,944 Elementary Schools. All told these schools enroll, according to the biennial census of the Department of Education of the National Catholic Welfare Conference, 2,584,461 students. They employ 97,464 teachers. This represents a very large educational undertaking which is supported for the main part through voluntary contributions on the part of the Catholic people of the United States.

"Catholic elementary and secondary schools derive their support from people in very moderate circumstances. Because they believe in the necessity of a religious education for their children, they are making the financial sacrifice that is necessary to provide Catholic schools. Incidentally by assuming the burden of educating their own children, they are saving the Government millions of dollars every year. Under the circumstances, it would seem that some way should be found according to which they can get credit for their contributions at the time that the employer computes the amount of their income that is subject to withholding tax."

BISHOP M'NAMARA BLAMES PARENTAL CARELESSNESS FOR JUVENILE DELINQUENCY

The Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore and of Washington, declared that "for the most part, the juvenile delinquent is the product of careless parents and a godless home," in an address on the Washington Catholic Radio Hour program over Station WWDC.

Stressing the seriousness of the youth delinquency problem, Bishop McNamara called attention to the admonition of Director

J. Edgar Hoover of the Federal Bureau of Investigation, who declared: "What is needed above all is more enlightened parents to create better homes and take care of their children. Keep boys and girls from becoming criminals when they are young and you can keep most of them from becoming criminals later in life."

Enlightened parents, Bishop McNamara said, are those with a sense of responsibility to God, who recognize the sacred obligation of interpreting education "not merely in the sense of imparting knowledge, but in training for character." He added:

"Speak as you will of the need of the playground and the club-room, and they have their place in the life of youth, the solution of the problem of juvenile delinquency is in training for character by enlightened parents in godly homes."

Speaking on the theme "Character Building," Bishop McNamara declared:

"But a sterling character represents labor on the part of both parent and child. The parents who obtain results, to quote a teacher of long experience, 'must begin by laying before the child the best and noblest ideal. They must get that ideal stamped into his mind in the concrete form of sound principles and so firmly establish the habit of acting according to these principles that it will last for the rest of his life.' As to the child, he must be taught in his early years that the world is not only a playground but a workshop in which under guidance he is to mold the character that makes the man. He must learn, to quote an illustrious Prelate, that 'the end of society is not to multiply indefinitely the means and opportunities of indulgence but to form strong and noble characters; and that such characters are not created by indulgence but by self-control which comes of self-denial.' In the light of these principles the child will come to see that to possess a noble character means far more than to have success in a business or profession. It is only natural to say the least that he should desire victory on the sport field or in the business mart, but he will regard as of far greater importance the victory over himself because not to conquer himself and his evil inclinations is to lose the most important battle of all, the battle of life.

"This is the tragedy of the juvenile delinquent. He loses the battle almost before he begins the fight, because he sets out not to conquer himself but to please and indulge himself and in consequence makes desire a substitute for law. Since he has a will of his own, the failure also may be his own, but for the most part the juvenile delinquent is the product of careless parents

and a godless home. Nor should one forget the intellectual faddists who hold that a child should be allowed to express himself without let or hindrance. No one of sense maintains that the child should be unduly hampered in self-expression, but to permit him to go his way without ideals, without direction, and without self-discipline is to insure a problem youth for the courts of tomorrow."

SURVEY OF THE FIELD

President Franklin D. Roosevelt has reappointed Dr. Martin R. P. McGuire, Dean of the Graduate School of Arts and Sciences of the Catholic University of America, as a member of the Advisory Committee on Exchange Fellowships and Professorships, it has been announced by the Rt. Rev. Msgr. Patrick J. McCormick, Rector of the University. Organized in 1939 in accordance with an act passed by Congress, the committee strives to promote closer and more effective relations between the American Republics. Its purpose is to advise on the selection of graduate students and professors for the panels presented to other participating governments under the convention for the promotion of Inter-American cultural relations. . . . One of the largest printings attained by any Catholic publication has been reached by "The Act of the Pure Love of God and Perfect Contrition for Sin," written by Father Garesché, S.J., for the members of the armed forces. A recent printing raised the total number of the leaflets to four and a half million. It is interesting to know that, light as the leaflets are, one million of them weigh 1,250 pounds, so that the total weight of the edition is well over 4 tons. Another edition of four more leaflets has been published: Prayers for Peace and Victory, a leaflet on Sex and Purity, a leaflet on Indulged Prayers, and a picture leaflet of Prayers for Mothers and Fathers, all for the use of our armed forces and their dear ones. Those who wish to secure a copy of the leaflets are invited to send their addresses, with stamps, to cover the cost of sending them, to the Rev. Edward F. Garesché, S.J., 10 West 17th Street, New York 11, N. Y. . . . A mission drama contest, open to professional and non-professional writers, was announced by the national offices of the Catholic Students' Mission Crusade in Cincinnati, December 1st. The purpose of the contest is to provide plays on a missionary theme for use, without royalty, in school and parish dramatic clubs. The sponsorship of the

contest is shared by the Maryknoll Society (Maryknoll, N. Y.), through which the money for the prize-winning manuscript was donated. There will be three prizes, \$125, \$50, and \$25, respectively. All manuscripts must be submitted to the national offices of the Crusade at the Crusade Castle, Shattuc Avenue, Cincinnati (26), Ohio, not later than Easter Monday, April 10, 1944. . . . When the Buffalo Red Cross Mobile Blood Bank Unit set up its equipment on the campus of St. Bonaventure College and called for volunteers from the soldier-students, their officers and the Franciscan faculty, a total of 160 pints of blood was collected during a four-hour period. Women of the Olean Red Cross Unit facilitated the work of the Buffalo group in the necessary preparations. They also served lunch to the donors. The Very Rev. Thomas Plassman, O.F.M., President of St. Bonaventure College, congratulated the staffs on their work and placed the facilities of the College at their disposal for future visits. . . . Fifty prints of a film strip entitled "Catholic Schools and the War" have been sent out by the U. S. Treasury Department to diocesan superintendents of schools, from whom schools desiring to exhibit the film may obtain it on loan. The announcement said that a majority of the superintendents also make provision for the loan of film strip projectors to schools which do not own one. The film is the first which the Treasury Department has produced showing actual pictures of war activities of any schools in the nation. The basis of the film is pictures which formed an exhibit held last August at the Catholic University of America, which was sponsored by the Department of Education, National Catholic Welfare Conference. Philip J. Coyle, who formerly was connected with the National Catholic Community Service, is in charge of the distribution of the films. Mr. Coyle as Consultant to the Education Section, War Finance Division, of the Treasury Department, is in charge of all war savings activities for Catholic schools and colleges. . . . The War Department has just published the first issue of a small folder entitled "Hymns from Home," containing 12 non-denominational hymns and the 23rd Psalm. While most of these folders will be issued to service men through the chaplains, the Quartermaster General's Department will take one million copies of the word-editions and wrap them around K-rations to send to the war fronts. . . . The faculty, alumni and alumnae of the Catholic

University of America feted the Rt. Rev. Msgr. Patrick J. McCormick, the first alumnus to be named Rector of the University, with a dinner on the Feast of the Immaculate Conception, patronal feast of the university, and its 54th anniversary day. The Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore and of Washington, pronounced the invocation; the Very Rev. Ignatius Smith, O.P., Dean of the University's School of Philosophy, spoke on behalf of the faculty and clerical alumni; and Andrew P. Maloney, national president of the alumni association, and Bernard F. Locraft, treasurer of the local alumni chapter, also spoke. Congratulatory messages from the Commissioners of the District of Columbia and many others were read by United States Attorney Edward M. Curran, toastmaster. Vincent L. Toomey was chairman of the banquet committee. Monsignor McCormick made a brief address expressing his appreciation of the tribute paid to him. . . . The students of Monte Cassino School, Tulsa, Okla., surprised even themselves, but they surely did tickle their Uncle Sam. The youngsters set aside last month as "name-a-plane" month and set a quota of \$400,000 in war bonds and stamps to accomplish this aim. When the campaign was completed, the students discovered they had raised more than \$1,000,000 in bonds. Instead of one bomber, they purchased two, which will be christened "Monte Cassino" and "Benedictine." They also purchased an ambulance plane which will be christened "Pax" and a fighter which will be named "Ariel" after the school paper. They had enough left over to order 15 jeeps. Winners of the contest were the first and second grade pupils taught by Sister Ursula of the Benedictine community. . . . A Catholic school pupil for the third year in succession has won the medal in the essay contest conducted by Louisiana Society of the United States Daughters of 1812 and Chalmette Chapter of the society. This year the winner is Jack Fritz, of the seventh grade of Sacred Heart of Jesus parochial school, New Orleans. Presentation of the medal will be made when the 129th anniversary of the Battle of New Orleans is celebrated, January 8. The evening before he will read his essay, "Andrew Jackson," over Station WNOE. Each year the subject of the essay is some phase of the War of 1812. . . . A leaflet, entitled "The Epistles to the Narberthians," the story of the founding of the Narberth Movement by the late Karl Rogers,

of Narberth, Pa., to spread Catholic truth and eliminate misunderstanding by means of tracts for hand-to-hand circulation or publication in newspapers, has been issued by the National Council of Catholic Men, headquarters for the movement since the death of Mr. Rogers in September 1942. The leaflet contains three articles reprinted from Catholic periodicals, describing the origin, purpose and accomplishments of the movement. These articles are "Disarming the Bigot," by the Rev. Richard Ginder; "Press Agent for the Son of God," by the Rev. Frank E. Gartland, C.S.C.; and "How to Relieve the Apostolic Itch," by Dorothy Fremont Grant. There is also a note on the work of the National Council of Catholic Men in sponsoring the movement. . . . Reports are widely scattered, but those received by the U. S. Treasury Department indicate that Catholic schools of Missouri are "backing the attack" by the purchase of war bonds and stamps. From 18 schools out of 384 in the state pledges have been received for the purchase of 24 "jeeps," three amphibian vehicles and nine scouting planes. . . . A leaflet entitled "Liberty of Education," by William F. Montavon, Director of the N.C.W.C. Legal Department, a study of the meaning of educational freedom under the Constitution as interpreted by the United States Supreme Court, has just been published by the National Catholic Welfare Conference, Washington, D. C. . . . The Rt. Rev. Msgr. Patrick J. McCormick, Rector of Catholic University of America and president of the Commission on American Citizenship, recently announced the appointment of the Rt. Rev. Msgr. George Johnson as director of the Commission. Monsignor Johnson, who is director of the Campus School of Catholic University and director of the Department of Education of the National Catholic Welfare Conference, has been a member of the executive committee of the Commission since its establishment in 1939 by the American Hierarchy. . . . Appointment of the Rev. Dr. Frank P. Cassidy, member of the teaching staff of the Catholic University of America since 1924, as dean of the Catholic Sisters College has been confirmed by the board of trustees of the institution, it has been announced by the Rt. Rev. Msgr. Patrick J. McCormick, University Rector. Dr. Cassidy has been serving as acting dean of the college since last July, succeeding the Rt. Rev. Msgr. Edward B. Jordan, who became Vice Rector of the University. The board of trustees of

the Sisters College is headed by the Most Rev. Michael J. Curley, Archbishop of Baltimore and of Washington. . . . Catechism Quiz is a series of fifty unit-lessons covering the catechism in the form of a quiz. A separate lesson is published each week. Each lesson consists of a playlet dramatizing a portion of the catechism, then the catechism questions covering that same portion of the catechism, a brief explanation of the questions with an illustrative story, and finally twenty-five or thirty questions bringing out the pertinent facts of the lesson. A sample copy will be sent free to anyone upon request. Address: Father Richard Felix, O.S.B., Conception, Missouri. . . . The 100 per cent enrollment of children in the parochial school of the Sacred Heart of Mary Parish, Harrisburg, Ohio, is believed to be a record for the country, according to the Most Rev. James A. McFadden, Bishop of Youngstown, who congratulated the children while attending ceremonies which marked the burning of the church mortgage. "You children have the best record in the diocese today because you represent 100 per cent enrollment in your parish school," Bishop McFadden said, adding that he had inquired among Bishops attending the recent annual meeting of the Hierarchy in Washington and from all indications this rural parish holds the record. . . . A series of booklets and visual aids designed to supplement text-book study of America's forests and to motivate interest in tree conservation has been prepared and made available to schools by American Forest Products Industries, Inc., an organization of forest owners, producers, and distributors of forest products. A complete bibliography, listing and describing the material, has been sent to teachers of elementary and secondary schools. All of the material is offered to educational institutions without charge. Full information about the motion picture and other educational material may be obtained by writing to the headquarters of American Forest Products Industries, Inc., at 1319 Eighteenth Street, N. W., Washington 6, D. C. . . . Sister Margaret Mary Deudge, dean of Immaculate Heart College (Los Angeles, California), died November 9. Sister Margaret Mary had been one of the founders of the college, and chairman of the department of history. She was appointed dean of the college in 1928. In addition to her many contributions to the field of education, Sister Margaret Mary was the author of a textbook on the History of California

which is used in the parochial schools throughout the state. . . . Word has been received by the Rt. Rev. Msgr. James T. O'Dowd, Superintendent of Schools in the Archdiocese of San Francisco, that he has been elected a Trustee of the Catholic University of America. The term of office is ten years. . . . Organization of the Youth Counseling Service of the Archdiocese of New York, under the direction of an Archdiocesan Committee headed by Archbishop Francis J. Spellman as chairman, was announced. The current increase in juvenile delinquency was characterized as "one of the most alarming trends of American life today," by Archbishop Spellman in calling the committee into being "to mobilize all the resources of the Archdiocese in the treatment of this problem." The Archbishop explained that the Youth Counseling Service will function as a casework agency staffed with social work specialists in child welfare and family social problems. . . . The Rev. Aloysius J. Hogan, S.J., former Dean of the Georgetown University Graduate School and a member of the faculty since 1936, died at the university hospital December 18, following an illness of nearly a year. A native of Philadelphia and an alumnus of St. Joseph's College there, Father Hogan was ordained in 1923. He served as professor of classics and English at Boston College from 1915 to 1920 and was dean of the Jesuit Classical College, Poughkeepsie, N. Y., from 1927 to 1930. He was a brother of the Rev. Joseph Hogan, S.J., of St. Joseph's College, Philadelphia. . . . The Rt. Rev. Msgr. Fulton J. Sheen, of the Catholic University of America, will open a series of 16 radio discourses on the "Catholic Hour" program beginning Sunday, January 2, it has been announced by the National Council of Catholic Men.

REVIEWS AND NOTICES

House of Bread, A Catholic Journey, by C. J. Eustace. New York: Longmans, Green and Co., 1943. Pp. x + 159. Price, \$2.25.

Mr. Eustace is a convert to the church and tells us that his book "has been written only to help those who may be thinking of taking the same road I have taken." In it he tells briefly the story of his life and, more particularly, of his religious life. The autobiography is in many ways the most interesting of all forms of literature, and the spiritual autobiography has an especial character and charm of its own. Hence one expectedly finds interest in Mr. Eustace's account of his conversion and what it has meant to him.

Born in England at the beginning of this century, Mr. Eustace was reared in the Anglican church. After finishing school, he spent a few years engaged in various occupations in England and then went to Canada, where he has since lived. After working as a clerk and salesman, he took up his present work as an editor, writer, and lecturer. The great event in his life has been his conversion to the faith. The greater part of his autobiography is naturally an account of how his faith came to him. The author also lays great stress on his reading of philosophical and theological literature in connection with his life and thought as a Catholic.

Mr. Eustace's book is sometimes naive and is not always as carefully written as it should be. Thus he states that St. Thomas Aquinas was "largely discredited by his contemporaries" (p. 80). In view of the condition of Europe for the past thirty years, his assertion of the superiority of the European over the American in his political views is absurd. He indulges in superlatives when writing of "... a man who, I believe, is probably the greatest thinker of our times, if not *among* the greatest of all times, Jacques Maritain" (p. 80). More serious is his statement in the tenth chapter with regard to membership in the Catholic Church. It is not true that the Church includes everyone who ever has lived or ever will live.

JOHN K. RYAN.

The Catholic University of America.

Centennial Essays for the Milwaukee Archdiocese, 1843-1943, by Peter Leo Johnson, D.D. Milwaukee, 1943. Pp. 177.

The Catholic Church in the United States is celebrating a number of centennials of dioceses, colleges, and religious communities. And there will be more, for the greatest era of pioneer foundations extended from 1840 until the Civil War. The Church has come of age and can look back upon its contributions, successes, and difficulties with studious detachment which should write lessons for the future. When a diocese is a hundred years old, it may well reminisce; and this Milwaukee has done through these essays of Father Peter Leo Johnson which have been revised from an earlier presentation in the *Salesianum* and his pleasing *Life of Father Kundig* (1942). To this reviewer, the essays are most interesting as they recall family traditions of Bishop Henni, Fathers O'Kelly, Thomas Morrissey, and Kundig, the long walks from the Little Muskego to St. Peter's in Milwaukee before there was a frame church in Granville, the German-Irish conflicts with German Catholics siding with their Irish co-religionists against Lutherans and later 48ers, the publicity given to Wisconsin's opportunities in the Irish secular and American Catholic press, and the country chapels as centers of religious and social life. One can only wish that more family names were mentioned even though in the pre-Civil War years they were carried by laborers and small farmers. But the German and Irish immigrants left few annals for the ecclesiastical or social historian, yet all progress was based upon the work of their picks and shovels and scythes and the even more arduous labors of pioneer women who not infrequently had more children than grandchildren.

Father Johnson knows this historical field, which he is tilling so well, and it is a fertile field of local research. Of stalwart figures there were many in the lands of the Fox and the Chipewas: Nicolet, Allouez, Marquette, Chardon, Baraga, Richard, Badin, Mazzuchelli, Fenwick, Résé, and Forbin-Janson of the long French and frontier era before Patrick O'Kelly from Kilkenny was established as Milwaukee's first pastor (1839). Of Martin Kundig's contributions to St. Peter's Parish and its outlying missions there is an elaborate account based, as are all the chapters, on identified historical evidence. Father Kundig not only founded the first parochial schools with Irish and German

masters, but he was a chief supporter of public school legislation in Wisconsin, as he had been in Michigan, though there was some taxpayers' hostility to paying for schools to educate German and Irish children. In no way did he and Bishop John Martin Henni better serve the state than in publicizing its agricultural advantages to prospective Irish and German immigrants unless it was in preaching toleration and temperance to new arrivals who thus faced less nativist opposition than otherwise would have been the case in view of the bitterness of the Milwaukee Yankee press.

Bishop Henni, a Swiss, was one of the more remarkable figures of the early state and of the Catholic Church in the West. Founder of the *Wahrheitsfreund* (Cincinnati, 1837) and author of some apologetical works, he opposed Prussian autocracy and prohibition. He realized that "Germans may be political enemies of nativist Whigs, but not enemies of Whigs as natives," as other Catholic figures might well have done instead of going into the ghetto. A sturdy war man, he wrote to his nephew in 1863:

"I think it is neither wise nor creditable for you talk about procuring substitutes. You have now attained the age and stature of manhood, and you ought to act as a man, be the consequence what it may. . . . There is no young man who has not really the care of a family on him, that does not go to help put down the rebellion who will ever dare to hold his head again among men after the war is over. . . . I hope every young man who has not a family to provide for, who will not boldly step out and shoulder a musket, will exchange clothes with some girl, that has the spirit to go (as there are plenty who have), and get on the petticoats and hoops, the most becoming dress for such creatures.

The creed of a citizen, ascribed to him, is quotable for its axioms, tolerant, religious, patriotic, and progressive. His building of the Seminary of St. Francis (1856-) and St. John's Cathedral (1853) indicated the skill with which he bound the races together and the vigor of Catholicity as preached by his pioneer, thrifty priests, who were of the people, for these were stupendous undertakings on the basis of dollar-a-day summer wages for labor and seventy-cent wheat. Again it would have been tragic cahen-sleyism if German-American boys were to be trained in continental seminaries for democratic American communities. This Henni and Father Joseph Salzmänn, a true scholar and great builder, realized when they made their seminary American for

German and Irish youth and ready for the later and more numerous Polish and Bohemian boys.

This little volume is indeed a worthy contribution to the beginnings of a history of a great archdiocese, and it is more valuable because Father Johnson has integrated his paragraphs into the social history of the state. Between the lines one sees the Catholic Church accommodating itself to the frontier where races met and democracy flourished.

RICHARD J. PURCELL.

Art and Poetry, by Jacques Maritain. New York: The Philosophical Library, 1943. Pp. 104. Price, \$1.75.

In a translation by Mrs. Elva de Pue Matthews this volume presents two essays and a collection of notes by Jacques Maritain. The first of the essays is on three modern painters, Marc Chagall, Georges Rouault, and Gino Severini. The second essay is entitled "The Freedom of Song" and "is concerned with the problems of poetry as the spirit of our arts or as the creative source of the artist's workings, especially in music, and with that freedom which is but a gift of the spirit, in artistic productivity as well as in human life" (p. 9). The thoughts, called "Dialogues," are "but the continuation, in written form, of some Parisian conversations and controversies; the interlocutors—André Gide for instance, François Mauriac, Jean Cocteau, Charles Du Bos, and some others . . ." (p. 9).

The most pretentious of the three parts of this book is the essay on "The Freedom of Song." Here the author makes great efforts at depths of thought, but these efforts are not matched by equal efforts at clarity of thought and expression. An illustration may be given. Writing of the music of Arthur Lourié, Mr. Maritain says:

"This is pure music, in truth, and this the purest music is at the same time the fullest. The philosopher finds in it an admirable illustration of the law that on condition of being born deep enough in the soul, and of being strong enough also to survive great perils, music or poetry is the most truly pure music or poetry (because the deepest level where it generates is a level of factive spirituality, of the spirit of music or poetry), precisely

when it abounds with human and divine sap because to be hollowed out to that point, the soul must have suffered much from itself and from without" (p. 92).

Much of the book is on this level. If the translation is an accurate rendering of the French, one wonders both at the publication of the original and at the fact of translating it into English.

JOHN K. RYAN.

The Catholic University of America.

Life Together, by Wingfield Hope. New York: Sheed & Ward, 1943, p. 199. Price, \$2.50.

This is an excellent exposition of Catholic doctrine on Christian marriage. The author reaches for material into such sacred sources as the scriptures, the marriage ritual, St. Thomas à Kempis, The Marriage Encyclical of Pius XI and allocutions of Pius XII. The whole is woven together into a very readable and inspiring volume.

The book presents marriage as God intended it to be, as a most wholesome and dignified and sacred relationship. It contains much that should prove exceedingly useful both to those who are already living in the marriage state and to those who are contemplating marriage.

There are three parts to the compactly written volume. The first sets forth the pattern of Christian marriage. The second speaks of the relationships and the respective status of husband and wife. The third is concerned with the question of sex.

Life Together rightly places much emphasis upon the spiritual, the supernatural. It keeps consistently before the reader the meaning of the words of St. Augustine: "Thou madest us for Thyself, and our heart is restless, until it reposes in Thee." "God," the author insists, "must be the central figure of the whole Family Pattern. . . . Our relationships with one another must depend upon our near relationship with God." Only when marriage is "entered into and carried out in the full spirit of God's laws for it" can one expect it to be in the fullest meaning of the term a success.

EDGAR SCHMIEDELER, O.S.B.

Books Received

Educational

Eckert, Ruth E.: *Outcomes of General Education*. Minneapolis: The University of Minnesota Press. Pp. 210. Price, \$2.00.

Moseley, Nicholas: *Teacher's Manual for Military, Marine Vocational and Industrial Training*. New York: Cornell Maritime Press. Pp. 210. Price, \$2.00.

Rivlin, Harry N., Editor: *Encyclopedia of Modern Education*. New York: The Philosophical Library of New York City. Pp. 902. Price, \$10.00.

Spafford, Ivor, and Others: *Building a Curriculum for General Education*. Minneapolis: The University of Minnesota Press. Pp. 353. Price, \$3.00.

Williams, Cornelia T.: *These We Teach*. A Study of General College Students. Minneapolis: The University of Minnesota Press. Pp. 188.

General

Dooley, Rev. L. M., S.V.D.: *God's Guests of Tomorrow*. A Mystical Visit to Purgatory. Sea Isle City, N. J.: Scapular Press. Pp. 111. Price, \$1.75.

DuBois, Rachel Davis: *Get Together Americans*. Friendly Approaches to Racial and Cultural Conflicts. New York: Harper & Brothers. Pp. 182. Price, \$1.75.

Taffert, John M.: Autobiography, *From a Morning Prayer*. New York 16: Scapular Press. Pp. 151. Price, \$2.00.

Kennedy, Rev. Maurice B.: *The Parochial Mass and Announcement Book for 1944*. New York: Joseph F. Wagner, Inc.

Swint, Most Rev. John J., D.D., LL.D., Bishop of Wheeling: *Back to Christ*. Wheeling, W. Va.: The Church Supplies Co., 2129 Market St. Pp. 86.

The Health of Children in Occupied Europe. Montreal: International Labour Office. 1943. Pp. 38. 25 cents or 1 shilling.

Two Basic Social Encyclicals. On the Condition of Workers—Pope Leo XIII, and Forty Years After on Reconstructing Social Order—Pius XI. Washington, D. C. The Catholic University of America Press, distributed through Benziger Brothers, New York.

Windeatt, Mary Fabyan: *Angel of the Andes*. The Story of

Saint Rose of Lima. Paterson, N. J.: Saint Anthony Guild Press. Pp. 133. Price, \$1.50.

Pamphlets

Bronson, Leisa, and Exton, Elaine: *Reading List on the Four Freedoms*. Washington: The Women's Division Democratic National Committee, Mayflower Hotel. October, 1943. Gratis.

Lucas, Rev. Joseph, P.S.M.: *His Favorites*. A Little Book for the Sick. Milwaukee: The Pallottine Fathers, 5424 W. Blue Mound Road. Pp. 67.

MacEachen, Rev. Roderick, D.D.: *Christian Doctrine*. Catechism Primer. Pages 31. Wheeling, W. Va.: Catholic Book Co.; *Matrimonial Catechism*. Preface by His Eminence Cardinal Gibbons. Revised according to the New Code of Canon Law. Wheeling, W. Va.: Harry D. Corcoran, Jr., Catholic Book Co. Pp. 48. 10c; *Guide to Catholic Worship*. Wheeling, W. Va.: Catholic Book Co. Pp. 48. 5c.

Malloy, Rev. Joseph I., C.S.P.: *6 Instructions on Catholic Beliefs*. New York: The Paulist Press, 401 West 59th St. Pp. 32. 5c.

Ross, Rev. J. Elliot, C.S.P.: *Stop, Look, and Listen*. Marry in Haste, Repent at Leisure. New York: The Paulist Press, 401 West 59th St. Pp. 32. 5c.

Stewart, Maxwell S.: *When I Get Out? Will I Find a Job?* Public Affairs Pamphlet, No. 86. 1943. New York: Public Affairs Committee, Inc., 30 Rockefeller Plaza. Pp. 32. 10c.

Swint, Most Rev. John J., D.D., LL.D., Bishop of Wheeling: *Catholic Marriage*. Wheeling, W. Va.: Church Supplies Co. Pp. 32.

Treacy, Rev. Gerald C., S.J.: *Encyclical Letter on The Mystical Body of Christ*, with discussion club outline. New York: The Paulist Press, 401 West 59th St. Pp. 48. 5c.

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